MISSIONS OUR MISSION

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MISSIONS OUR MISSION

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Missions Our Mission

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NASHVILLE, TENNESSEE
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THE AUTHOR'S FOREWORD

The object of this book is twofold:

First, to show that our entire denominational Cooperative Program (orphans' homes, hospitals, ministerial relief, Christian education, city missions, state missions, home missions, and foreign missions) is ONE. It is not to be looked upon in segments with each worker over in a corner attending to his own little job entirely apart from the others. They are all in the same room working at the same table with the same common end in view. Much less are they antagonistic to each other. They are not competitors but cooperators in a common cause. What helps one helps all. What hurts one hurts all. They must all stand or fall together. To seek to put one of these departments over against the other is detrimental to all.

The second object of this book is to show that the ultimate aim and end of all the work, whether it be the support of chanceless children, the healing in our hospitals of humanity's hurt, the taking care of aged and worn-out ministers and missionaries, the support of Christian educational institutions, the employment of evangelists, teachers, editors, mission secretaries, and missionaries, the aim of it all is the preaching of the gospel to every creature.

How well these objectives have been attained those who may read and study this book must themselves judge.

The author is indebted to too many denominational representatives who have answered letters and furnished data to try to name them here, but he makes grateful acknowledgment to all of these. He is especially indebted to Dr. P. E. Burroughs for helpful suggestions and to Mrs. Flora Taylor Noble for diligent, faithful, and earnest service in the production of the manuscript.

DIRECTIONS FOR THE STUDY OF THIS BOOK

For those who wish to study the book as a part of the Church Administration Study Course and with a view to receiving the award offered by that Department, the following directions are given:

Lesson Assignments.

Under ordinary conditions each chapter may constitute a suitable lesson assignment.

When used in college courses the professor will use his own discretion as to assignments and requirements.

Examinations.

(1) The teacher will conduct a written examination at the close of the study of the book.

(2) The questions may be selected by the class teacher from the list of questions given at the close of the book.

(3) Members of the class will be asked to answer the questions at one sitting without the textbook or help of any kind.

(4) The class teacher will examine the papers of the class and, on blanks which will be furnished for the purpose, will send the names of those who make the required grade of seventy per cent to the State Sunday School Secretary or to the Department of Church Administration, Baptist Sunday School Board, Nashville, Tennessee. The proper award will be sent forward.

Individual Students May Pursue the Study in Their Own Way.

When they are ready for examination they will apply for a list of questions with necessary instructions. The questions will be selected from the list given at the close of the book.

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I

MISSIONS THE MISSION OF THE BIBLE

"In the beginning God."

"God created the heavens and the earth." "The heavens declare the glory of God." It is a glory of intellect, orderliness and power. All that he had created was very good and very beautiful. There were stars and suns and seas and mountains and rivers and running streams and singing birds. And yet, the heart of God was not satisfied. He wanted some created thing with which he could enjoy spiritual fellowship.

Therefore, God said, "Let us make man in our image, after our likeness." Having created and placed man in a glorious garden God came often to have fellowship with him. But one day he came and the man was hiding. Something had gone wrong. Something had happened to break his fellowship with God.

God yearned for the return of this fellowship. God began then and has continued ever since to reveal by every possible means his earnest desire to reestablish this fellowship with man.

1. He reveals himself in nature. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1: 20).

2. He reveals himself in the Bible. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets" (Heb. 1: 1).

3. He reveals himself in his Son, Jesus Christ. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world" (Heb. 1: 2).

Heathen and pagan peoples see God only in nature.

The Jews see God in nature and in the Scriptures of the Old Testament.

The Christians see God in nature, in the Bible, and in Jesus Christ.

The heathen have only one revelation of God, the Jews have only two, the Christians have three.

The Bible is also a revelation of man. It is a mirror in which man may see himself as God sees him.

It is of the Bible as a revelation of God and of man and its power to lead man back into spiritual fellowship with God that we are to study in this chapter. Missions is the means and method of restoring fellowship between God and man. With this understanding of the meaning of missions let us note: *Missions is the mission of the Bible.*

I. THAT THE MISSION OF THE BIBLE IS MISSIONS IS REVEALED IN WHAT IT TEACHES ABOUT THE NATURE OF GOD.

1. The five books of the Law of Moses reveal God as a Beneficent Creator who made man for fellowship with himself.

2. The twelve books of history reveal God as a Devoted Sovereign who desired to be the one Lord and King of his people, but who yielded temporarily to their cry for an earthly sovereign.

3. The five books of poetry reveal God as a Forgiving Friend who responds to every cry for grace and mercy.

4. The five books of major prophecy and eleven books of minor prophecy reveal God as a Faithful Husband married to Israel, but with a broken heart over Israel's spiritual adulteries.

5. The New Testament reveals God as a Loving Father, yearning for the return of his wandering child.

Thus, from Genesis to Revelation one universal and eternal note sounds forth, to wit, the call of God for man to come back home.

II. THAT MISSIONS IS THE MISSION OF THE BIBLE MAY BE SEEN IN ITS REVELATION OF THE NATURE AND NEED OF MAN.

1. The Bible reveals man as possessing an immortal nature and an instinct for eternity.

2. The Bible reveals man as possessing a desire and capacity for God. Job cried, "O, that I knew where I might find him." Philip said, "Shew us the Father."

3. The Bible reveals man as being incapable of coming back into fellowship with God without divine help. Man is (1) lost, Luke 19: 10; (2) guilty, Romans 3: 19; (3) condemned, John 3: 18; (4) dead in trespasses and in sins, Ephesians 2: 1.

III. THAT MISSIONS IS THE MISSION OF THE BIBLE IS SEEN IN THE BIBLE'S POWER TO CREATE IN THE HEART OF THOSE WHO READ IT A DESIRE THAT OTHERS MAY HAVE THE SAME PRIVILEGE.

This desire in the heart of those who have once had a glimpse of the glories of God in the Scriptures manifests itself in many ways.

1. All the vast work of translating the Bible from the original Hebrew of the Old Testament and the original Greek of the New Testament into the languages of the people, is an expression of the desire of the translators for others to have the Bible in their own language. There is no more romantic and heroic story among men than the story of Bible translations. The Bible more than all other books is adapted to translation into all languages. Among the most notable and historic translations are:

(1) The Septuagint, sometimes written the LXX. This was the translation of the Old Testament from the original Hebrew into the Greek language. It was done in the third century before Christ by seventy scholars in the city of Alexandria.

(2) The Vulgate. This was the translation of the entire Bible into the Latin language. The first effort made in this direction was by Jerome 382-405. He worked for more than twenty years on this task in a cave in the village of Bethlehem where Christ was born.

(3) The Authorized Version, commonly called the King James Version. This was the translation of the Bible into English by fifty-four scholars from Westminster, Cambridge, and Oxford. They gave five years of diligent toil to this task, completing their work in 1611 A.D.

These are the three most historic and important translations. It is at least a striking fact, if not indeed a great providence, that these translations were made into the three most nearly universal languages, Greek, Latin, and English.

Besides these there have been many other notable translations. Bede's Anglo-Saxon translation of the Bible just before his death 735 A.D. is one of the most interesting.

The first complete English translation was made by John Wyclif 1320-84. He gave forty of the best years of his life to this titanic task. It seems strange to us in this enlightened day to read that for this labor of love he was burned and his ashes thrown upon the River Swift.

Tyndale made a translation in 1635. Matthew's Bible, the Great Bible, the Chained Bible, came out under Henry VIII in 1539. It was called the "chained" Bible because there were so few copies that they could not be distributed to the public. The people, therefore, had to come to the church to read the Bible. It was necessary to chain it to the desk to keep people from carrying it away.

The Douay Version, or Rhenish Bible, was translated during the years 1582 to 1610. This is the authorized Roman Catholic version of the Scriptures. A study of this Catholic Bible will reveal that it differs little from the Authorized Version of 1611.

In 1917 the Jewish Publication Society of America issued *A New Translation of the Holy Scriptures According to the Masoretic Text.*

The Revised Version, translated by British and American scholars, came out in 1885.

The American Standard Revision was first issued in 1901.

The first translation of the Bible into the Germanic language was by Ulfilas into Gothic in 381 A.D. This was the Bible used by the Goths and the Vandals.

Scraps of it may now be seen in the Upsola University in Sweden.

Luther's translation in a later century is well known.

The nineteenth century may be said to have experienced a sunburst of translations. William Carey gave more than twenty years to thirty-six different translations and edited eight others.

Judson gave twenty-one years to the work of translating the Bible into Burmese.

Morrison gave sixteen years to the making of a Chinese dictionary which was first printed at a cost of $60,000 and which was necessary to the translation of the Bible into the Chinese language. This one translation alone put the Bible into the language of one-fourth of the human race.

August Gutstaff translated the Bible into the Japanese language while marooned on the lonely isle of Siam. Other translations were made by Hepburn of Japan, and Paton of The New Hebrides.

Up to a little more than one hundred years ago, or the beginning of the great modern missionary movement, the Bible had been translated into only twenty-eight languages. Since the modern missionary movement began the Bible has gone forth in whole, or in part, in four hundred and fifty-six other languages. Some portions of it have been translated into as many as six hundred forms of human speech.

It is a remarkable coincidence, even a divine providence, that this burst of translations should run coincident with modern missions. Surely the mission of the Bible is missions.

Think of the unremitting toil, the sacrificial service, the persecutions endured by the translators in order to give the Bible to the people in their own language. All for what? That men might know God as revealed in the Bible. No other book creates such a desire upon the part of man. No other book has been translated into so many languages. No other book is so well adapted to translations.

2. This desire to give the Bible to the whole world is revealed also in the organization of Bible societies for the distribution of the Scriptures.

(1) The British and Foreign Bible Society was organized in 1804. When Rev. Thomas Charles told the story of Mary Jones, a little Welsh girl, who had saved her pennies for months to purchase a Bible and had walked twenty-eight miles to buy one, Rev. Joseph Hughes, a Baptist minister of Battersea, arose in the company of Christian friends and said, "Surely such a society might be formed for this purpose" (that is, for distributing the Bibles in Wales). "But if for Wales, why not for the Kingdom? Why not for the world?" Thus, the seed was sown that has sent millions of copies of the Bible to the ends of the earth.

(2) Other National Bible societies soon followed in Sweden, Denmark, France, Austria, and Switzerland. These societies have raised vast sums of money and distributed untold numbers of Bibles.

(3) The Russian Bible Society has perhaps done as much as any other one society toward reaching a great majority of the human race. It has two hundred and eighty-nine auxiliaries for the distribution of the Bible. Who can say but that the work of this society laid the

foundation for the unparalleled work of evangelism now going on in that country.

(4) The first Bible society in America was formed in Philadelphia in 1808.

(5) The American Bible Society was formed in New York in 1816. Its work has been approved and supported by the Christian statesmen, patriots, financiers, educators, and other leaders of American thought and life. The sale and distribution of the Bible by this society alone staggers belief. That it could send forth thirty-five million copies in one year is hard to believe.

3. The desire for others to have the Bible is expressed in gifts made for that purpose.

Both large and small contributions are made to the Bible societies for the free distribution of the Scriptures. Those who know and love the Bible give copies of it to friends and loved ones. The Bible is given on all sorts of occasions, as a birthday gift, as a wedding anniversary gift, as a college graduation gift, as a Christmas gift, as a New Year's gift, as a Mother's Day gift, as a gift to children going away to school, as a gift to soldier boys going away to the army (more than three million copies of kaki New Testaments were given to the soldiers of the World War), as a gift to Sunday school pupils, as a gift to newly-elected officers, and in many, many other ways.

4. It seems, to the author at least, that some modern inventions have been intended primarily, by providence, to promote the distribution of the Scriptures.

(1) The printing press. The Bible never would have had the largest opportunity and widest circulation with-

out the printing press. The first full book to be printed was the Bible.

(2) The telegraph and telephone. The first book ever to be cabled across the ocean was the Bible. The first full book to be sent across the continent on telegraph wires was the Bible.

(3) The radio. What a marvelous invention this is for the dissemination of Bible knowledge and the preaching of the gospel. It is conservatively estimated that from two to four million people listen in on Sunday nights to Bible teaching, Bible questions and answers over one radio alone. Thousands, even millions of people, Jews, Roman Catholics, foreigners and others who could never be persuaded to enter a Baptist church house, hear the gospel over the radio.

(4) The aeroplane fulfils the prophet's vision of the winged flier "having the everlasting gospel to preach to to them that dwell on the earth and to every nation and kindred and tongue and people" (Rev. 14: 6).

IV. THAT MISSIONS IS THE MISSION OF THE BIBLE IS INDICATED BY THE INFLUENCE WHICH THE DISTRIBUTION OF THE BIBLE HAS HAD IN ALL THE REALMS OF HUMAN LIFE AND INTEREST.

1. State and national laws in all countries where the Bible is circulated have felt its influence. Alfred the Great took the Ten Commandments and made them the foundation for the British Empire. Long afterwards Queen Victoria answered a foreign potentate's question by holding up a Bible and exclaiming: "This is the secret of it." Every city, county, and state in America, has felt the influence of the Bible.

2. The Bible influence upon education. It is a striking coincidence that education for the masses is known only where there has been a popular distribution of the Bible. Christian colleges with their open Bibles have been the forerunner of public school systems.

3. The influence of the Bible upon literature and art is well marked. The Bible has inspired the greatest poetry, and its ideas and characters have been incorporated in the best literature.

Music never reached its highest peaks until the genius of a Handel or Mendelssohn was joined to the very words of Scripture, and then music burst upon the world in immortal oratorios.

Heathen and pagan paintings and sculpture did little more than glorify physical beauty. Art waited the coming of Christ and the influence of the Scriptures to give to the world its masterpieces of spiritual ideals, such as faith, hope, and love. It has been said that the single conception of the Madonna alone has done more for art than all the exhumed models of Greece and Rome combined.

4. The Bible influence upon social life, morals, politics, economics, women, children, and old folks, may be clearly seen in every community where the Bible has been circulated and studied.

All of this, the Bible's message about God and man, the translation of the Bible, the societies for its distribution, the inventions which hasten its circulation, and its influence in life, can have but one fair interpretation and one real meaning. The Bible is a book with a spiritual message and mission for the spiritual enlightenment and uplift of humanity. It unveils the face of

God the Father to the heart of man. It uncovers man to himself, and it discovers to man the one means by which he may come back to the bosom of God the Father, namely, through Jesus Christ the Son.

The Mission of the Bible is Missions.

II

MISSIONS OUR MISSION TO CHANCELESS CHILDREN

When Jesus said, "Suffer little children to come unto me, and forbid them not," he sounded a new note in the symphony of world music. This new note was the lost chord. Jesus restored it.

When Jesus took little children in his arms and blessed them he set a new example for the teachers of the world and set new impulses throbbing in the heart of all humanity.

The world had never heard or seen anything like this before. It had grown accustomed to an entirely different attitude toward children. And that attitude toward childhood still abides where the name and fame and spirit of our Lord Jesus Christ are not known.

In heathen and pagan lands the most sordid and revolting conditions exist. Among some heathen tribes human sacrifices were and are common occurrences. Usually those sacrifices were of captives from enemy tribes but more often of children.

Among the people of the Old Testament light dawned for childhood and children were looked upon differently.

But in the light of God's Son Jesus Christ and the New Testament, childhood has, for the first time, come into its full birthright.

I. CHILDHOOD IN HEATHEN LANDS

The low state of contempt in which woman is held in heathen lands, the physical and material basis on which marriage is placed, the prevalence of licentiousness, all conspire to make the coming of children a rather base and animal thing.

One traveler and writer describes conditions in one place for all: "The infant that survives the birth strain" (the cruel, filthy practices of the midwife), "a feeble creature at best, bankrupt in bonestuff and vitality, poisoned with horrible diseases, predisposed to any malady afloat—must look to his child mother for care." And she can give the child poor chance because she is "ignorant of the laws of hygiene and guided only by the most primitive superstition." It is no wonder that infant mortality is exceedingly high in heathen lands. In India alone over three millions perish each year. "Early to marry and early to die," would seem to be the motto there.

The children of heathen lands who survive are a hapless, hopeless lot. They have a poor, miserable motherhood as in Syria; a vicious, vagrant life as in Persia; and no childhood as in China and India. They are physically sick, intellectually imbecile, morally perverted, and spiritually dead before they begin to live.

II. PAGANISM AND CHILDHOOD

History reveals the pagan lands of Greece and Rome as having made a considerable step forward in the scale of civilization. But the condition of childhood there was little better than in heathen countries.

Infanticide was universal in Greece, Thebes alone being excepted. Such philosophers as Plato, Aristotle, Solon, Lycurgus, and others approved the slaying of children. They even enjoined it to prevent over-population.

Rome was quite as bad. Augustus made a slight effort to check infanticide, but he was not moved by any humanitarian sentiment. He was acting only in an effort to check the decline of population which was being produced by the universal practice of infanticide.

Tertullian said, "You, you of the magistracy, drown your children, you suffer them to die of cold and hunger or to be eaten of dogs." Felix said, "I see you expose your children to beasts and birds of prey, or even wretchedly choke to death your own offspring."

The slaughter of the innocents in Bethlehem (Matt. 2: 16) was no extraordinary thing for a Roman ruler.

When Carthage was besieged by Agathoces strange children were immolated to Moloch instead of children of the defeated leaders as was required by law. When the deceit was discovered two hundred of their own noblest children were sacrificed.

Such is the lot of children in heathen and pagan lands.

III. THE OLD TESTAMENT AND CHILDREN

When God called Abraham out of Ur of the Chaldees a new day began to dawn for childhood and humanity. Abraham was called of God to found a nation which would live according to the divine light and in so doing bear a message of blessing to all other peoples.

In his histories Tacitus mentions the fact that the Jews and the Germans were the only people who considered it a crime not to rear all their children.

The Old Testament takes the view that children are the gift of God. All of them might have been named Dorothy, which means the gift of God.

Esau asked, "Who are those with thee?" and Jacob replied, "The children which God hath graciously given thy servant" (Gen. 33: 5).

One of the greatest of all blessings is promised to the one who fears the Lord, "Thy wife shall be as a fruitful vine, thy children like olive plants round about thy table" (Psalm 128).

Parents are commanded to "train up a child in the way he should go" (Prov. 22: 6).

And that training is specified, "These words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children" (Deut. 6: 7).

This was the divine ideal that broke through the darkness of the heathen world upon ancient Israel. Scattered through the pages of the Old Testament are some of the most exquisite pictures of domestic loveliness to be found in any literature.

And yet, notwithstanding the divine revelation and the promises of blessing, there were also some dark spots in the Old Testament records. They are lap-overs from the other world. Polygamy was still occasionally practiced. Womanhood was not universally exalted. Marital contracts were made by the parents on a business basis. Girl babies, as in the Orient to this day, were not wanted; children were sold into slavery.

IV. CHRIST, CHRISTIANITY, AND CHILDHOOD

The first and finest utterly unselfish friend that childhood ever had is adored the world over as the Babe of Bethlehem. The warm breath of animals softened the frosty air about the manger into which he first came.

Well might the murmuring voices of dumb brutes be the first to welcome him because the poor things never had a friend until he came. It is a striking fact that out of the humane societies for the protection of animals grew the great child welfare movements.

Jesus had no children of his own that he might be the lover of all children and be loved by all of them in return. Children loved him and found peace and rest in his great strong arms. They gladly left their mother's bosom to be taken into his arms and to look into his soft loving eyes.

1. The attitude of Jesus toward childhood is shown by the sanctity which he attaches to marriage. Marriage, as sanctioned by Christ, is a divinely sacred institution. It is to be entered into only by those of like mind and heart. When once entered it is to be maintained inviolate to life's end, except for one cause only, adultery. When husband and wife separate for any other cause there is to be no remarriage.

2. Christ's attitude toward childhood is indicated by his direct personal appeal to children and in their behalf. "Suffer the little children to come unto me"; "Except you become as a little child"; "Receive one of such children in my name" (Mark 9: 37); "How to give good gifts unto your children" (Luke 11: 13); "Weep for your children" (Luke 23: 28).

3. The Christ attitude toward childhood is seen in the great child welfare movements which spring up in the wake of Christian missionaries and institutions. Women and children are always, everywhere, the first to feel the beneficent effects of Christ's spirit and work in their community. Wherever the gospel of Christ is preached there are children's bureaus, juvenile courts, and com-

missions, child labor laws, child welfare societies, crippled children's hospitals, children's playgrounds provided out of public funds, children's home finding societies, and children's homes. America alone, half Christian and half pagan as it is, gave $94,300,000 in one year for the institutional care of dependent children.

All of this is in striking contrast to the dark background of childhood as found in heathen and pagan lands.

V. CHRIST, CHRISTIANITY, AND DEPENDENT CHILDREN

The light of life in Christ Jesus shines brightest wherever there is human suffering and need. Heathenism, paganism, and natural philosophy say that only the fit have a right to survive. Christ says the unfit have a right to survive. Note the Good Samaritan parable. Helpless, dependent, chanceless children found their first and finest friend in Christ. It matters not what are the causes of dependency.

Child welfare workers have found that the principal causes of dependency are the following:

1. Parental drunkenness, abuse, and neglect, six per cent.
2. Desertion by parents, especially the father, twelve per cent.
3. Poverty, thirty-one per cent. This is divided into (1) lack of work, fifteen per cent; (2) sickness, twelve per cent; and (3) laziness, four per cent.
4. Death of parents, thirty-eight per cent.
5. Miscellaneous causes, including illegitimacy, thirteen per cent. The principal causes of illegitimacy are found to be ignorance and poverty. Twenty-five per cent of mothers of illegitimate children are under eighteen

years of age and below the fifth grade of the public schools.

As to the means of taking care of dependent children, social workers have been divided into two camps. One contended for the superior merit of the home finding method, and the other for the institutional method. More or less agreement was reached in the White House Conference with President Roosevelt in 1909, when it was acknowledged that both methods have value.

The home finding societies render two forms of service. They secure boarding homes for dependent chlidren and they conduct a "placing out" program.

Children's homes, or orphanages, are of two kinds. First, the institutional kind with one large building or dormitory. Second, the cottage method, with a building and a house mother for groups of children not to exceed thirty in number.

The present tendency is entirely toward the cottage plan.

Practically all children's homes are owned and conducted by religious organizations, most of them by Christian denominations.

Southern Baptists have nineteen children's homes worth $4,717,335. They care for 4,522 children.

State	*Number of Children*	*Value of Property*
Alabama	231	$223.487
Arkansas	90	170,000
Washington, D. C.	40	35,000
Florida	170	200,000
Georgia	332	351,666
Illinois	101	138,965
Kentucky	492	275,000
Louisiana	175	250,000
Mississippi	200	250,000
Missouri	203	150,000

New Mexico	37	38,000
North Carolina	722	538,298
Oklahoma	150	172,000
South Carolina	365	620,931
Tennessee	224	320,000
Texas	750	683,885
Virginia	270	300,000
Total	4,552	$4,717,335

VI. Children's Homes as Evangelizing and Missionary Agencies

Leaders of Christian churches would hardly be justified in making an appeal to Christian people for the support of dependent children if the service rendered did not go further than simply providing food, clothing, and shelter. The state can do that much, and do it well. Certainly the state has an easier way of getting the necessary funds.

Christians, therefore, must look upon such institutions, and the support of them, as evangelizing and missionary opportunities. MISSIONS IS OUR MISSION in child welfare work. Whatever work does not ultimately eventuate in this one supreme end has no claim upon church support.

Are Southern Baptists getting justifiable returns in this regard?

The answers to a questionnaire sent to the nineteen homes which are owned and operated by the several states constituting the Southern Baptist Convention show the following facts:

Of the children who become old enough to leave the homes and earn their own support, *ninety-nine* per cent go out as professed Christians and members of the church.

Ninety-five per cent of all children in these homes who are church members are tithers.

Practically every home reports that a large number of children going out have entered the professions. The largest number have become trained nurses, a goodly number have become teachers, and not a few have gone out as ministers and missionaries.

A questionnaire to private homes representing the same number of children would probably make no better showing.

Furthermore, most of the homes conduct Bible classes, mission study classes, and B.Y.P.U. training schools. Their children are as well taught in all the doctrines and practices of the church as the average church member.

The indirect influence of children's homes conducted under Christian auspicies is of great moment. When this unbelieving world sees such service being rendered to chanceless children in the name of Jesus Christ it is forced to admit that there is great value in the Christian spirit and life.

Near East orphanages and others directed by our foreign missionaries have drawn striking contrasts between the heathen and the Christian attitude toward childhood. This has impressed all onlookers with the great value of Christ and Christianity, and has opened the door for the foreign missionary.

Missions is the Mission of our Ministry to Chanceless Children.

III

MISSIONS THE MISSION OF OUR HEALING MINISTRY

Christianity is the one religion that exalts the human body. Heathen religions abuse and debase the body. Paganism developed a certain form of physical prowess, but it had no conception of the real sanctity of the body.

I. The Christian View of the Human Body is That It is Sacred and Should be Kept Clean, Wholesome, and Healthy (1 Cor. 6: 13-20).

1. The body is the creative work of God. The first man, Adam, was the crowning glory of God's creation, stamped with the divine image, made holy and healthy, and made to live forever. But Adam brought disease and death to his body by sin.

The second man, Jesus Christ, was also holy and healthy. He never sinned. He was never sick. He should not have died but for our sins. Death came to his body only because he bore the sins of others.

2. The human body, having been brought under the power of death by sin, becomes the object of Christ's redeeming mercy: "Ye are not your own; ye are bought with a price" (1 Cor. 6: 20).

3. The body, which has been redeemed by the grace of God in Christ, is the temple of the Holy Spirit (1 Cor. 6: 19).

4. The body, redeemed by Christ and indwelt by the Holy Spirit, is a member of the body of Christ (1 Cor. 6: 15).

5. The body, ruined by sin and redeemed by Christ and indwelt by the Holy Spirit and a member of the body of Christ, will some day be raised from the dead (1 Cor. 6: 14).

For these reasons the body is sacred and should not be abused in any manner.

II. THE CHRISTIAN VIEW OF THE SANCTITY OF THE HUMAN BODY IS THAT ANYTHING WHICH CORRUPTS, DEBASES, OR WEAKENS IT, IS FROM THE DEVIL. GOD IS THE AUTHOR OF GOOD.

Sickness is from Satan, as are also sin, suffering, and sorrow. Job's afflictions came from Satan. Jesus healed only those who were diseased of the devil (Acts 10: 38). Jesus came to destroy the works of the devil (1 John 3: 8). Satan has the power of death (Hebrews 2: 14). Women's diseases are from Satan (Luke 13: 16).

Such things as over-work, or even under-work, under-sleeping, over-eating, the excessive use of alcohol, caffein, nicotine, or anything else that corrupts or weakens the body is sin against the body and against God (1 Cor. 6: 18).

III. THE CHRISTIAN VIEW OF THE HUMAN BODY IS THAT WHATEVER CONTRIBUTES TO THE HEALTH AND STRENGTH AND POWER AND USEFULNESS OF THAT BODY IS OF GOD.

If disease and death are sent from God, then to resist them is to fight against God. But if God is the author of health then whatever conduces to health is cooperating with God.

1. Therefore, Christ who came to do the will of God conducted a definite ministry of healing. He healed all manner of disease, Matthew 4: 23; including palsy, Matthew 8: 7; paralysis, Luke 5: 17; fevers, Mark 1: 31; the blind, Matthew 12: 22; the lame and dumb, Matthew 15: 30; an issue of blood, Luke 8: 47; and even incurable diseases, Luke 8: 43.

The prophet Isaiah had long before declared that the coming Messiah would bear the sicknesses of his people in his own body (Isaiah 53: 6). Matthew, in the seventeenth verse of the eighth chapter, says that this healing ministry of the Master was in fulfilment of that prophecy: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

2. Among the most gracious promises of God are those which he makes to his people concerning his power and pleasure to heal their sicknesses in response to their obedient life and believing prayers. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Ex. 15: 26). The poet sings a song of praise for God's fulfilled promise: "He brought them forth also with silver and gold: and there was not one feeble person among their tribes" (Psalm 105: 37).

3. Faith is the means of healing. "The prayer of faith shall save the sick" (Jas. 5: 14).

4. The Holy Spirit is the agent of healing. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal bodies by his Spirit that dwelleth in you" (Rom. 8: 11).

5. The ministry of healing was committed by Christ to his disciples. He enjoined them to heal all manner of disease, Matthew 10: 1-8; to cure all diseases, Luke 9: 1, 2; to do greater works than himself, John 14: 12. Eight cases of healing by the disciples are recorded in Acts. They were by Peter and John, Acts 3: 1; by all of the apostles, Acts 5: 12; by Philip, Acts 8: 7; and by Paul, Acts 28: 7.

IV. SOUTHERN BAPTISTS ACCEPT THE BIBLE AS THEIR AUTHORITATIVE SOURCE OF FAITH AND PRACTICE AND BELIEVE ITS TEACHING ON THE SANCTITY OF THE HUMAN BODY AND THE SIN OF ABUSING IT. THEY ALSO ACCEPT JESUS CHRIST AS LORD AND MASTER AND BELIEVE HIS TEACHING ON THE SUBJECT OF HEALING.

They are seeking to carry out this same ministry of mercy in the healing of humanity's hurt. This is being done in three areas of service.

1. In conducting hospitals both in the homeland and on the foreign fields.

In the territory of the Southern Baptist Convention there are twenty-six Baptist hospitals with eighty-five buildings and property worth $15,000,000. They have a bed capacity of 3,543 and treat over 85,000 patients annually. They expend more than $600,000 in charity work annually.

Northern Methodists have eighty hospitals worth eighteen millions of dollars. Presbyterians have eighty-nine hospitals at a cost of twelve millions of dollars. Roman Catholics have ninety-eight hospitals in this country.

2. In conducting nurses' training schools in these hospitals.

The ministry of nursing is very old. The history of nursing is a story of romance, heroism, achievement, and advancement.

It is true that heathen and pagan peoples have certain methods of taking care of their sick. But their methods are very crude and oftentimes very cruel. In their superstition they believe that disease is the result of an evil spirit in the human body. Therefore, whatever can frighten that spirit out, such as loud noises, pommeling the body, or administering all sorts of repulsive lotions, will help toward healing.

The first Christian nurse of record was Paula in the fourth century after Christ. Afterwards there developed nursing sisterhoods and brotherhoods, but their members were little more than servant attendants. One instruction given them which has been preserved to us was: "No dirt, rags or bones shall be thrown from the windows. Sheets shall be changed once in two weeks and shirts in four days. Nurses who get drunk, quarrel or fight shall be disciplined."

Even up to comparatively modern times nursing was a very crude affair. An accurate picture of it may be found in Charles Dickens' character, Sarah Gump.

It took the artistry of Florence Nightingale and the genius of her great Christian character to lift nursing into the high plane upon which it now stands. She had the advantages of (1) being well born, (2) having natural adaptability, (3) being well educated, and (4) being divinely called. Hers was not a profession but a calling.

Such other women as Clara Barton and Mettie Moore have made their contribution to the same ministry.

Southern Baptist hospitals have nearly two thousand nurses. There are hundreds of others in secular and state hospitals.

3. In sending out doctors and Christian nurses for missionary work.

Some of the most thrilling stories we get from the foreign fields come from the medical missionaries and Christian nurses in their clinic and hospital work. Here is one sentence in a report from China: "This hospital from the day of its opening has put evangelism first in importance of its endeavors. During the year no one has received treatment for his body who has not been told how to secure healing for his soul."

The foreign mission enterprise has been blessed with such medical missionaries as Doctors Grenfell in Labrador, Hepburn in Japan, Leavell in China, Parker, Livingston, McCartie, Chamberlin, Cochran, Bryan, Ayers, Simmons, and others, and with such Christian nurses as Grace McBride, and scores of others.

We believe that God has the power to heal the sick directly and independently. We believe fully in the promises he has made in this regard. We believe, also, that it is his will and plan to use means and methods toward healing the sick. The Scriptures speak approvingly of physicians. Luke was "the beloved physician." To pray for God to heal the sick and then refuse to use the hospital, the doctor, or the nurse, is presumptuous sin. It is equivalent to dictating to God how he shall do the thing we ask of him. If God wishes to use physicians, nurses, medicines, and hospitals as means for my healing, who am I that I should say: "Not so, Lord. If you do not heal me without these agencies I will not accept it nor give you the glory."

We believe, therefore, that the building of hospitals, the training of nurses, and the sending out of medical missionaries, constitute a part of Christ's commission and example to use all possible means for carrying the gospel to all possible peoples.

The hospitals may become missionary evangelizing agencies of the first magnitude:

1. By having a Bible in every room and having Christian literature accessible for every patient.
2. By having Bible classes and Christian study courses for the nurses.
3. By having daily chapel services for the physicians, internes, and nurses.
4. By providing spiritual help, counsel, and comfort for the patients through local pastors or a hospital chaplain.
5. By preparing nurses and young physicians to go out as missionaries at home and abroad.

Thus Missions is the Mission of our Ministry of Mercy to the Sick.

IV

MISSIONS THE MISSION OF MINISTERIAL SUPPORT

Ministers, missionaries, and Christian workers are spiritually called to spiritual tasks and have the personal spirituality to respond.

Ministers and missionaries come most generally from among those who have little of this world's goods. Here and there we have notable and brilliant exceptions, as in the case of Borden of Yale and Miss Levering of Baltimore.

Ministers and missionaries are supposed to labor for the spiritual good of the people and without any thought of material gain.

Having nothing of this world's goods to begin with, and being without the opportunity to make money in the process of their service they are, therefore, dependent upon what the people provide for them for their sustenance in life.

There are three periods in the life of the minister and missionary; (1) The period of preparation, (2) the period of active service, and (3) the period of retirement.

The life of the soldier of the cross parallels the life of a soldier of his country. The nation's soldiers have their period of training; period of active service on the battle field; and period of retirement. They are then taken care of as casualties in hospitals; as aged in old soldiers' homes; or on pension.

The government spends money upon the training of its soldiers, spends money upon them while in active service, and feels under obligation to take care of them afterwards. All of this is done in the interest of national defense.

Likewise, the denomination which spends money upon the preparation of the soldiers of the cross and provides them compensation while in active service should feel just as much obligated to take care of them in the days of their indigency as a part of the program of evangelism, Christian service and world missions, as does the government in its case.

Great industrial enterprises are providing pensions for their retired employees. The owner will take care of his aged and worn-out horse. The master will provide for and tenderly protect his dog.

Can Christian business men, churches, and a great denomination do less for their ministers?

I. That the Denomination Has the Privilege and Duty of Taking Care of the Servants of Christ in Their Old Age Is Apparent from the Work of the Minister.

1. While the primary work of the minister of the gospel is spiritual he is at the same time a *community builder.* He is the unfailing friend of every good cause and the inspiring helper of every constructive and progressive citizen. Right thinking people in the community recognize in the minister a community asset. Without him and his church all community interests would be at a much lower ebb. Having spent his life therefore in such service the community owes it to him

to take care of him in his days of need. It is not charity but an honest debt.

2. The presence and work of the minister in any community is an *economic* asset. Employers of labor say that boys and girls and men and women who are regular and faithful attendants upon Sunday school and church services are much more valuable in the economic world than those who are not. Spiritual values and moral ideals are recognized everywhere as the very foundation of economic life. Roger Babson points out that it is not the strength of the bank vault, nor the banking laws made by legislators, nor the courts that interpret those laws, which guarantees the safety of the bonds and bullion in the vault; but that, after all, it is the honesty and integrity of the man who handles them. It is the business of the preacher to create that honesty. If he fails in that task, then business has nothing to stand upon.

Furthermore, the triumphant faith, the inspiring messages, and the optimistic attitude of the minister have been the source of encouragement, strength, and achievement to many a hard-working business man. Multitudes of business men have testified that their success in life in a financial way was due largely to the messages of their ministers. One man remarked just recently that one sermon to which he listened was worth $10,000 to him in his business.

Why, then, should not some of the money made possible by the inspiring work of the minister be used to take care of him in the days of his need?

3. Bruce Barton says that any unprejudiced man who looks over the records and the achievements of ministers' sons "will agree that all the money ever given to

the church would have been well invested had it done nothing more than enable preachers to raise sons." Of fifty-one names in our National Hall of Fame twelve are from ministers' homes. Out of 12,000 names in one of the editions of *Who's Who in America,* seventeen per cent were either ministers themselves or the sons of preachers. In England's directory of National Biography preachers' sons appear 1,270 times; while the sons of lawyers are there only to the number of 510, and the sons of doctors score only 350. Sons of bankers and other business men are fewer still. This is true in the face of the fact that there are three or four times as many lawyers or doctors as there are preachers. The list of ministers' sons who have achieved in all the noble realms of life would make a large directory. Here are some of them. In statesmanship there are, Woodrow Wilson, Charles Evans Hughes, Grover Cleveland, Henry Clay, Presidents Buchanan and Arthur, Messrs. Quay, Morton, and Dolivar; there are financiers like James J. Hill, Benjamin Harrison, and Cecil Rhodes; there are scientists, like Agassiz, Jinror, Limens, and Morse; we have historians like Hollam, Froude, Hobbs, Slone, and Parkman; artists like Reynolds, architects like Sir Christopher Wren; poets like Tennyson, Johnson, Cowper, Goldsmith, Coleridge, Addison, and Matthew Arnold; there are authors, essayists, and editors, like Ernedman, Bruce Barton, and George C. Lorimer. Then there are teachers, preachers, missionaries, secretaries, editors of religious journals, and other Christian workers without number who were born and reared in the homes of preachers. Surely the world which receives all the beneficent service of such preachers' sons should take care of the men and women who gave them birth.

4. The preacher is the friend, counselor, and companion of the people in all kinds of experiences. He visits the sick, comforts the sorrowing, buries the dead, marries the living, teaches, preaches, counsels, inspires, and helps in a thousand ways. Simple gratitude requires that he be cared for.

II. THE NATURE OF A MINISTER'S WORK MAKES IT IMPRACTICABLE, IF NOT IMPOSSIBLE, FOR HIM TO LAY BY A COMPETENCY FOR OLD AGE.

1. His work is spiritual and not material. If he is faithful to his high calling, he does not have the time and opportunity to study the fine points of business investments. His mind and heart and life dwell in the realm of ideals. He may possess ever so much native business acumen and ability, but unless he is constantly exercising and practicing in that direction he is not qualified for success in that realm. He is, therefore, unable to lay by in store for his days of retirement like one is able to do who is constantly engrossed in money making. The minister must obey Paul's injunction: "Give thyself wholly to the gospel."

2. A minister's normal income from the services he renders in harmony with his high duties does not permit his laying by very much of a store. The average salary of preachers in America is said by statisticians who have made a wide investigation to be $900 a year. This is far below the income of skilled workers like masons, carpenters, plasterers, paper hangers, and boiler makers, and is almost on a par with common labor. Of course, there are a few ministers here and there who are paid fairly decent salaries, but the great majority of them

have very meager incomes. Many report an annual income of less than $600.

An old deacon is said to have prayed: "Lord, you know two things are necessary to make a good minister, humility and poverty. You keep him humble and we will keep him poor." Most churches carry out their part of keeping him poor without having to pray about it.

3. The minister's income is in poor proportion to that of business and professional men of the same ability. A young lawyer defended the son of a well-to-do man on a murder charge. The grateful father gave him $5,000 for securing the acquittal of his son. Some years afterward the young lawyer, who had become a preacher, went back to that same town to conduct evangelistic meetings. The son previously defended was converted and joined the church. The father gave the evangelist two dollars as an expression of gratitude. Two boys were fast friends in college. One was a medical student, the other was studying for the gospel ministry. Upon graduation each went his own way. Twenty-five years afterward the minister became pastor of the church of which the physician was a member. They were having a pleasant visit talking over old times and subsequent successes. The physician confided that his annual income was upward of $25,000. The pastor's was $1,000. The minister was giving $24,000 a year for the privilege of preaching.

3. Out of his comparatively meager income the minister is expected to lead his congregation in generous giving to all good causes. If he expects the members of his congregation to be even halfway generous, he himself must be doubly so in order to get them halfway so. Very few ministers therefore stop at the minimum of

giving ten per cent and many of them give fifteen, twenty-five, and even a larger per cent of their meager income. The most of them indeed give away all they make above their own living.

4. The average minister's family is frequently larger than other families, which imposes a special strain upon his meager income. The minister's family is well kept and is better educated than the average family, which, of course, exhausts the preacher's financial resources and makes it impossible for him to create much of a savings account.

5. There is a general and natural prejudice against the minister's making money. If it becomes known that he is making investments, dabbling in real estate, building houses and selling them, or entering any other business activity, perfectly legitimate for other persons, he at once becomes an object of suspicion and criticism. To many people he is no longer the man of God to their hearts and homes. The honest and conscientious minister therefore shuns the very appearance of evil in this regard.

6. The minister's home is the home of all the people. Ministers' homes must be given to hospitality. There the stranger, the visiting preacher, members of church boards and committees must be entertained. This is expensive.

There are various other reasons which account for the inability of ministers to build up a savings account to live on during their declining days.

III. CONSECRATED CHRISTIAN BUSINESS MEN AND DENOMINATIONAL LEADERS ARE THEREFORE ADOPTING PLANS AND POLICIES FOR TAKING CARE OF THE CASUALTIES AMONG THE SOLDIERS OF THE CROSS.

The Episcopalians, Presbyterians, Methodists, Congregationalists, and Northern Baptists have been working at this task for many years. They have accumulated ministerial relief funds ranging from eight to twenty-five million dollars.

Our denomination has begun in recent years to take this matter seriously to heart. In 1918 The Relief and Annuity Board of the Southern Baptist Convention was organized and located at Dallas, Texas.

Our Southern Baptist Sunday School Board in Nashville, Tennessee, started a fund in 1919 for Southern Baptist ministers with a gift of $100,000. Mr. John D. Rockefeller has given $1,000,000 to this fund. Other individual gifts of ten, twenty, and fifty thousand dollars have been made to it.

The record of this Board's achievements is one of sound and substantial advance; of constructive policies; and of inspiring success. The following table of financial growth, which does not include Mr. Rockefeller's latest gift of $500,000, tells its own story:

	Assets	*Increase Over Previous Year*
1919	$ 106,428.53	....
1920	251,583.98	$154,155.45
1921	914,897.70	663,313.72
1922	1,149,088.52	234,190.82
1923	1,490,193.59	341,105.07
1924	1,740,444.17	250,250.58
1925	1,964,672.06	224,227.89
1926	2,242,325.04	277,652.98
1927	2,470,486.83	228,161.79
1928	2,744,974.07	274,487.24
1929	3,028,504.93	283,530.86

The work of this Board is divided into two areas of activity.

1. The Relief Work

The relief work comprises gifts made directly to the support of beneficiaries. In this department there were reported to the Convention in 1929 a total number of 1,338 beneficiaries. These included 624 ministers, 525 ministers' widows, 150 children, and 39 emergencies. These received support to the amount of $121,884.51.

2. The Annuity Department

This department is made up of ministers who pay a small annual sum into the treasury of the Board while the denomination puts a larger sum in with it. Upon becoming totally disabled or having reached the age of sixty-eight years the minister receives an annual income of $500. For the year 1929 there were 110 annuity beneficiaries who received $40,821.35.

3. Some denominational boards have a service annuity plan by which the minister and the church he serves and the denomination join in the creation of a fund out of which the member ministers may be paid an annuity in proportion to the salary they earn while in active service.

There is no specter which rises up to haunt and discourage the faithful minister, missionary, or Christian worker, like the possibility of becoming old and worn out and dropped from the list of active workers with nothing to keep soul and body together and to give the physical comforts of life during the last days on earth.

This one thing hinders the forward march of church work and world missions probably as much as any other.

If every minister and missionary could have in his heart the assurance of being taken care of in old age, it would do more than any other one thing to stimulate his definite and undivided devotion to spiritual matters, his cheerful and enthusiastic service in all lines of endeavor, and his success in the Master's work.

It is, therefore, absolutely certain that the Mission of Ministerial Relief is Missions.

V

MISSIONS THE MISSION OF CHRISTIAN EDUCATION

Christian education is the spirit of Christ at work in the realm of intellectual need.

Christian benevolence is the spirit of Christ at work in the realm of physical need.

Christian missions is the spirit of Christ at work in the realm of spiritual need.

The difference between Christian education and secular education is not a difference in form and fact but a difference in spirit. It is what Sir Oakland Geddes speaking in our national capital called "color in education." Our educational processes are colored by the spirit which pervades them. Whatever that spirit is, the school will be, and whatever the school is, the students which it turns out, will be. Von Humboldt, the German statesman, said, "What you want your state tomorrow, put into your schools today." The leaders of German thought put rationalism, materialism, and militarism into their schools and the World War was the result. One of our greatest leaders has said, "Four thousand German professors caused the World War."

I. IF THE SPIRIT OF THE SCHOOL IS CHRISTIAN, THEN THE SCHOOL ITSELF AND THE PRODUCT OF IT WILL BE CHRISTIAN.

There is no difference as to schools in the teaching of the fact that two and two equal four. But it does make a difference whether the character and the principles and the ideals of the teacher who teaches that fact are true or false, whether they are Christian or non-Christian. The character, happiness, and destiny of the pupil, depend not upon the fact but upon the spirit imparted by the teacher.

Mohammedan schools turn out Mohammedans. Pagan schools turn out pagans. Schools under the dominion of material philosophers will turn out materialists. Schools conducted under the dominating spirit of Jesus Christ turn out men and women of Christian ideals and principles in life. There may be occasional exceptions as there are to all rules. The character of the students reveals the character of the school. A tree is known by its fruits.

Public education in America began with Christian schools. The founders were actuated by the high and holy motive of providing education for the masses. These schools created more desire for education than they had the facilities to supply. The masses therefore gradually became willing to be universally taxed for the support of a public school system. The public schools were started and manned for the most part by teachers and others out of the Christian schools. Many of the methods and ideas and principles and much of the spirit of the Christian schools were carried over into the public schools. They had Bible reading, prayer, chapel services, and evangelistic appeals.

But there began to come to America and to enter these public schools those who did not believe in the Christian religion and who were really antagonistic toward it. They appealed to the American principle and constitution on the separation of church and state and began a process of eliminating from the schools Bible reading, prayer, and all Christian influences. This program has succeeded to the extent that such services in the public schools in many states are prohibited by law. In at least one state, Massachusetts, it is made an offense under the law to inquire of a prospective teacher what his personal religion is.

As a result of this process "we are fast drifting into a cultured paganism," according to Dr. Walter S. Athearn of Boston University. We are beginning to reap the practical results of such a process. Crime has increased four hundred per cent in the past fifty years. The average age of the criminal has been reduced from the upper twenties to the teens. Sociologists and criminologists reckon that from seventy-five to eighty-five per cent of all crime is committed by persons under the age of twenty. Many of the materialized colleges and universities are carrying their students on a biological joy ride and hell is just around the corner.

One teacher tells his students: "There is no proof that there is any God. Immortality is a delusion of the old psychology and I advise you to get all you can here and now while getting is good."

II. But Here and There in the Intellectual Field Prophets are Raising Their Voices and Crying out for the Return of Religion and Morality in Our Educational Processes.

President Vinson of Western Reserve University speaks for many when he says: "We already have more facts than we have assimilated. Our knowledge has now outrun our moral and spiritual development. Our chief duty now is to bring the ethical and spiritual character of the nation up to the point where its intellectual development will be in safe hands."

Many presidents and professors in state universities and colleges, and in private institutions are themselves devout Christian men. They exercise a wholesome personal Christian influence over the faculty and the students. They give approval, as far as possible, to Christian study and service programs.

The Southern Baptist Student Union has access to practically all of the schools, and in each one gathers a group of spiritually inclined and influential students who put forth the utmost effort toward conquering the campus for Christ.

The presidents of many great colleges and universities, while recognizing the impossibility of including religious programs in their regular college work, are pleading with Christian denominations and religious organizations to supply religious work secretaries and pastors who can deal with their own definite groups. They realize that if we grow bigger without growing better we will become worse.

III. IN THE MIDST OF THE WELTER OF CHAOS AND CONFUSION, CHRISTIAN LEADERS NEED ONLY TO STAND UP AND SAY, "BEHOLD THE CHRISTIAN COLLEGE. HERE IS OUR HOPE FOR THE FUTURE."

The Christian school is needed now as never before in our history.

The particular function of the Christian school may be different now from what it was originally, but the need for it is thereby all the more important.

The original aim of the Christian college, before there was a widely developed public school system, was to offer educational advantages to the masses and especially to poor but ambitious and worthy girls and boys.

Since the public mind is willing to impose self-taxation for the education of all the people, there is now neither the need nor the ability for the Christian college to undertake so wide a service. Its special motive and objective must change.

IV. THE SUPREME FUNCTION OF THE CHRISTIAN COLLEGE, AT THE PRESENT TIME, IS TO PROVIDE EDUCATIONAL OPPORTUNITIES UNDER THE DIRECTION, AND IN THE ATMOSPHERE, OF CHRISTIAN IDEALISM, FOR THOSE WHO WILL BE THE LEADERS OF THOUGHT AND LIFE IN THEIR COMMUNITIES, IN THE CHURCH, IN BUSINESS, AND IN THE STATE.

1. *While in general the educational system of the present is making men mere automatons, only cogs in a vast machine, it is the high privilege of the Christian college to train those who are to lead the masses in their thinking and in their conduct.*

Christian colleges are furnishing far beyond their normal percentage of these leaders.

Christian education provides not only information, but also inspiration. There is something creative and constructive in the Christian faith and ideal. Students who sit under teachers who have a high and holy conception of the function of teaching as being not only the impartation of information but also the creation of inspiration for living to a high and noble purpose, are prepared for positions of leadership such as none others can command. Only thirty-three per cent of America's college graduates come from Christian schools, while seventy-five per cent of the people listed in *Who's Who in America* come from such colleges. In other words, Christian colleges, out of their thirty-three per cent of all graduates, furnish seventy-five per cent of the names in *Who's Who.* If our Christian colleges can supply the state with its most influential law makers and executives, can supply business and industry with its most powerful personalities, and can supply the professions with leaders, then the whole country will be safe. It is important that "our principal men shall be men of principle." For this purpose the Christian college is needed, doubly needed, imperatively needed, now and always.

2. *The Christian college is needed for the training of consecrated church members.*

Many church members who go away to non-Christian schools and colleges and sit under anti-Christian teachers come back to their home churches either indifferent or utterly antagonistic to the church programs and policies. Educated in a Christian college they should return to the home church to become leaders in all the church life. They become Sunday school superintendents and teachers, B.Y.P.U. sponsors and directors, brotherhood presidents and workers, deacons, W.M.U. presidents and leaders.

If each and every one of our churches had just one member who was educated and inspired in one of our denominational schools, there would be fewer churches which do nothing for missions.

3. *Christian schools are the source of supply for denominational workers and leaders.*

Southern Baptists require more than fifty thousand of these to carry on their work. Among them are the

Mission Board secretaries, editors of denominational papers, executives, and faculties in denominational schools, Sunday school and B.Y.P.U. secretaries, editors and field workers, student secretaries, local B.Y.P.U. and Sunday school directors, religious education directors, pastors' secretaries, and assistants.

4. *But the Christian school is needed most of all to provide ministers and missionaries to supply the pulpits in the homeland and to carry the gospel to regions beyond.*

Human society needs doctors and therefore establishes medical schools to provide them. Human society needs lawyers and therefore establishes law schools to provide them. Human society needs engineers and therefore establishes technical schools to provide them. Human society also needs preachers and missionaries, and the only way in which properly equipped workers can be had is to establish and maintain schools to provide them. It is quite as unthinkable and unreasonable to suppose that we can have doctors and lawyers without medical and law schools as it is to think that we can have preachers and missionaries without Christian schools. "Churches have sent one per cent of their young people to Christian colleges and Christian colleges have sent back ninety per cent of the ministers and missionaries."

Gospel preaching, soul saving, evangelism, and missions are therefore the supreme and ultimate objects of Christian education and of all the Christian schools, colleges and seminaries that provide such education. Money given to the support of such institutions is as definitely devoted to missions as that given toward the salary, equipment, and expenses of the missionary when he is on the field of service.

Taking the world for Christ becomes an iridescent dream without Christian education, said Dr. E. Y. Mullins.

There are, as we have already had occasion to say, three periods in the life of a Christian worker, namely: (1) the period of preparation, (2) the period of active service, and (3) the period of retirement.

Money given for the support of the young minister or missionary, during his period of preparation is in the interest of missions the same as that given for his support during the period of his active service. The government is using tax money for national defense just as truly in the officers' training schools, in the cantonment, in the practice maneuvers, and in the education of officers and men, as it is when it pays the soldiers a salary and provides them with equipment on the battle field.

V. Southern Baptists Are Trying to Do Their Part in Promoting Education in General and Providing the Necessary Christian Leadership in Particular.

For this purpose they have three classes of institutions:

Secondary schools and the colleges.

Missionary training schools.

Theological seminaries.

1. *The secondary schools and the colleges*

In the territory of the Southern Baptist Convention, but owned and operated by the state conventions, are ninety-nine secondary schools and colleges. Thirty-one of these are senior colleges, twenty-eight of them are junior colleges, forty are academies. They have a property value of approximately thirty million dollars; endowment of a little more than fifteen million dollars; nearly fifty thousand students, over four thousand of whom are ministerial students while two thousand are volunteers for Christian service; and a faculty of two thousand instructors.

2. *Missionary training schools*

In connection with the seminaries at Louisville, Kentucky, and Fort Worth, Texas, there are missionary training schools for the special training of young women as Christian workers, church and denominational leaders, and missionaries. The Training School in Louisville, Kentucky, is owned and controlled by the W.M.U. of the South.

3. *Theological seminaries*

Southern Baptists own and operate three theological seminaries for the definite training of Christian workers, missionaries, and ministers.

They are: (1) the Baptist Bible Institute in New Orleans, Louisiana; (2) the Southwestern Baptist Theological Seminary, Fort Worth, Texas; and (3) the Southern Baptist Theological Seminary, Louisville, Kentucky. These seminaries have over twelve hundred students and more than sixty instructors in their faculties. They have a property value of more than five million dollars and an endowment of two and a half million dollars.

All of these institutions are fulfilling their high and holy mission. The teachers teach with a deep conviction of the high and holy office to which they have been called. "Every true teacher is more concerned with what goes into the heart than into the head." These teachers teach the facts of science and history and literature and philosophy as effectively and capably as other teachers and also they teach a great deal more, namely, high Christian ideals and Christian principles of life. Ruskin said, "It is a great deal more important to know how to behave than to simply know." It is the work of a Christian college to teach the students how to behave. To train the brain to think clearly, to train the body to act well, and to train the heart to love God and sympathize with and serve humanity is the high ideal of the Christian college. Even so radical a thinker as H. G. Wells has said: "It is a modern error that education exists for the individual. Education exists for the community and the race, to subdue the individual for the good of the world."

The greatest tragedy of modern times is that of small men in large places. We are developing big institutions faster than we are growing great men to man them. Everything is growing so big on the outside and so rotten on the inside that it is beginning to crash. There is need for inside growth. The tree which fails to send down its roots in proportion to its lifting limbs will soon topple over.

The Christian home and the Christian church which have the supreme responsibility of growing men and women good and big on the inside must be supplemented with Christian colleges in order to form a perfect trinity for the completion of human character. It matters little how much effort the home may put forth during the hours in which the child is there, nor how much work the church may put into the one or two hours per week that it has the child; if the school during its five days a week with the child is undermining all that the others are doing, then their work will be of no avail.

The Christian school is an imperative necessity. Baptists must carry their part of the general task, must support their schools still more largely, and extend their influence still more widely if the ultimate crash is to be averted.

Other phases of Christian ministry such as our benevolences constitute a natural fruit of Christ's gospel. Thus the churches function in normal reproduction of the Christ spirit. Denominational colleges likewise bear practical fruit and exemplify the spirit of Christ. But besides this, they make direct and immediate contribution to the life of the denomination. Into the churches and into the denomination itself they pour a veritable stream of healing life. They are therefore indispensable. Is it too much to say that the churches and the denomination would die without them?

Missions is the Mission of Christian Education.

VI

MISSIONS OUR MISSION IN THE CITY

Jesus was a man of sorrows and acquainted with grief. We have no record of his ever having laughed. Three times in the New Testament it is said that he wept. First, at the grave of his dead friend (John 11: 35); second, "Who in the days of his flesh offered up prayers and supplications with strong crying and tears;" and third, when he wept over his beloved city, Jerusalem, because she know not the day of her visitation.

It is a most pathetic and touching thing to see a strong man cry. It is no sign of weakness. It is rather a sign of deep feeling, of high ideal, and of lofty purpose. It is a sign of nobility of soul and of interest in the best things of life.

There is enough about almost any city to cause the strongest of men to weep. There is sin and sickness and suffering and sorrow and death. No wonder Christ wept over his city.

I. CITIES HAVE BEEN BOTH THE GLORY AND THE DESPAIR OF ALL NATIONS AND CIVILIZATIONS. THEIR GLORY HAS BEEN IN THEIR MATERIAL ACHIEVEMENT AND THEIR PHYSICAL BEAUTY. THEIR DESPAIR HAS BEEN IN THEIR SPIRITUAL POVERTY.

Cities are not modern institutions. Some ancient cities were glorious beyond anything of which our modern cities can boast. There was Nineveh which was so large that it required three days for Jonah to walk to the center of it. Babylon with her hanging gardens has never since been equaled. Cairo with her architectural grandeur, Athens with her intellectual splendor, Rome with her unsurpassed jurisprudence, all had a glory of their own.

Modern cities, like Paris in her gaiety, Berlin in her intellectual pride, London in her ambition for worldwide empire, and New York in her reeking worldliness, are glorious in their physical achievements but awful in their spiritual decay.

II. CITIES HAVE GROWN GREAT AND LARGE IN SPITE OF PROTESTATIONS AND EFFORTS TO PREVENT IT.

Juvenal said, "Tare yourself away from the games in the circus and you can buy a capital house in Sara for what you are now hiring your dark hole for one year." But the people continued to live in their dark holes. Others came and did the same thing rather than live in the quiet countryside. Plutarch, Cicero, Justinian, all attempted to check the growth of the cities of their day. James I decreed: "We do well to perceive in our princely wisdom and prudence now that our city of London is become one of the greatest, if not the greatest, city of the Christian world that it is more than time that there be an utter cessation of further new buildings."

The American newspapers and chambers of commerce are deploring the depopulation of the country in one column and glorying the increase of population of their cities in the next. In the meantime our cities continue to grow.

In 1900 eight per cent of the American population was urban. In 1920 the urban population had reached forty-four per cent. The 1930 census will probably show it to be over fifty per cent.

There is no need to break our hearts over these facts and do nothing about them. We only need the grace and grit, the courage and cooperation, to face the situation as it is and to lay siege to our cities in the name of our God.

III. CITIES ARE EXCEEDINGLY IMPORTANT.

There are many likable things about cities. That is why they are growing so rapidly. There are advantages and opportunities in the city not to be had elsewhere. These opportunities are found in every field of human interest and endeavor. There are (1) economic advantages; (2) educational opportunities; (3) political possibilities; and even (4) religious privileges, in the city beyond any other place. Cities exercise supreme influence on the state. They set the social, educational, and economic standards as well as control the state politically.

IV. CITIES ARE IMPORTANT FROM A RELIGIOUS STANDPOINT.

God has always set high store upon the cities. He called Jonah to go to Nineveh. He ordered Joshua to capture Jericho. Jesus wanted to win Jerusalem and wept over it because he could not. The Apostle Paul laid siege to the great cities of his day, Antioch, Corinth, Athens, and even imperial Rome itself.

It has always been in the plan of God and of his greatest servants on earth, first of all, to capture the cities.

But man by nature revolts at any effort to win the city spiritually. It is more pleasant personally to work in the quiet of the country side. Even Jonah had to be swallowed by a whale before he would carry out God's plan to preach the gospel in the city. The poet has expressed the human heart and the Master's mind on this subject in these lines:

I said: "Let me walk in the fields,"
He said: "No; walk in the town."
I said: "There are no flowers there;"
He said: "No flowers, but a crown."

I said: "But the skies are black,
There is nothing but noise and din,"
And he wept as he sent me back—
"There is more," he said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick
And souls in the dark are undone."

I said: "I shall miss the light,
And friends will miss me they say."
He answered: "Choose tonight
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide."

V. Cities in the Southern Part of Our Country Have Grown Rapidly and are Destined to Grow Much More Rapidly in the Future as Industrialism Develops.

Up to the present, Christianity has maintained itself fairly well in our southern cities. During a certain period southern cities grew 67.5 per cent. During the same time in the same cities the Roman Catholic population increased 43.9 per cent, membership in Methodist churches increased 126.4 per cent, and membership in Baptist churches increased 147.3 per cent.

Christianity has more to contend with in the city than it has in the country and it deserves all the more credit for winning. It probably deals less with negations in the city, but it is more positive and dynamic.

Except in a few instances Baptists have maintained themselves in the cities of the South. In Richmond, Virginia, one out of every 3.4 persons is a member of a Baptist church. In Shreveport, Louisiana, the percentage is one out of four. In Atlanta, Georgia, one out of seven, while in St. Louis, Missouri, one out of 28.6, and in New Orleans, Louisiana, one out of every 124 people is a Baptist. What is the percentage in your city?

VI. THERE ARE FOUR THINGS ABSOLUTELY NECESSARY IN ORDER TO MAINTAIN SPIRITUAL VITALITY IN OUR CITIES AND TO KEEP THEM FROM UTTER DECAY.

1. *First and foremost, there must be maintained at all costs a wholesome family life.*

Living conditions, housing conditions, working conditions, and all else may be different from former days, but there must be courage, consecration, and intelligence enough to maintain the family life notwithstanding.

There are many enemies of the home. There are many forces, some of them quite good within themselves, that militate against the family. But all such must be met and dealt with fairly and squarely.

The open Bible, the family altar, the spiritual atmosphere of the family circle, all of which have made men mighty in the past and have kept families and cities and nations alive, can be maintained in the tenement house, in the apartment house, in the cottage, or in the palace, if the people occupying them have the needed courage and consecration.

2. *A religious education program in church and school should supplement the family efforts toward keeping religious conscience and conviction alive.*

There is no way of estimating how much America owes to the week-in and week-out teaching of the Bible in our Sunday schools, young people's societies, missionary societies, and churches. These have woven into the woof and warp of our national life all that is worthwhile of strength and beauty. Any statesman or big business man who gives personal and moral support to these institutions is contributing a large service for his nation's life and is extending the length of her days.

3. *The maintenance of benevolent, educational, and missionary activity will keep spiritual power alive in many cities and will postpone the day of their doom.*

This statement may not be apparent on the face of it, but read, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16: 49).

God's plea to Jerusalem was that she save herself from the doom that came upon Sodom by maintaining great benevolent enterprises. Such enterprises are the vent pipes which allow the poisonous gases of destruction to escape. Any citizen who opposes benevolent campaigns for money, or for building educational institutions, or for missionary programs, is helping to hasten the downfall of his own city. If none of the money thus given accomplishes the end desired in the object for which it is given, it would be justified in what it accomplishes in the heart and life of the giver and for the city of which the giver is a part.

The rich man who is noble and generous in his gifts, who thus wins the love and admiration of his entire community, is doing much to stay the destructive social forces of anarchists, bolshevists, and anti-Christians which have the disposition to reap vengeance on those who are more fortunate financially than themselves.

4. *The fourth means of maintaining a spiritual vitality for the physical body of a Christian city is an intensive day-in and day-out, year-in and year-out evangelistic program.*

There should be constant and persistent individual effort to win souls. There should be at least an annual local church program of special soul winning. There should be an occasional city-wide campaign of conquest for Christ.

If we may think of a city as a human being the philosophy of these four elements of salvation will be apparent. The body must first of all be given life, and that comes in the family relationship. The body must have food, and spiritually that is religious education. The body must have exercise, and spiritually that is the benevolent, educational, and missionary activity. The body must have sanitary and healthful conditions under which to live, and these are produced by the winning of godless men and women from the side of evil to the side of right.

VII. WHAT MATTERS IT IF OUR CITIES GROW GREATER WITHOUT GROWING BETTER? IF CITIES GET BIGGER WITHOUT GETTING BETTER THEY ARE BECOMING WORSE. WHAT ARE FACTORIES AND BANKING INSTITUTIONS AND AIR PORTS IF THERE BE NO SPIRITUAL IDEAL AND VITALITY IN THEM?

Dan Crawford, the unique missionary to Africa and the author of *Thinking Black,* tells how one of his colored men took him aback when he was boasting of the greatness of English civilization. He had shown the colored man the glory of the white man's civilization as expressed in trains and automobiles and aeroplanes and telephones and telegraph and physical comforts and he expected his colored friend to express great wonder, but he received only this reply: "We can be better off without being better."

What makes a city great? A poet has answered for us:

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right
And turn its darkness into light.

What makes a city men can love?
Not things that charm the outward sense,
Nor gross display of opulence,
But right that wrong cannot remove,
And truth that faces civic fraud,
And smites it in the name of God.

This is the city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength, not brick, nor stone, nor wood,
But justice, love and brotherhood.

VII

MISSIONS OUR MISSION IN THE STATE

The seventeen states, which with the District of Columbia comprise the territory of the Southern Baptist Convention, have a very strong state consciousness. State pride and state loyalty are quite pronounced in all of them. This is due to several factors.

1. *The Political Factor*

Leading statesmen and politicians of the South have always stood strong for state's rights. It was this conviction under which the South seceded from the Union. Many still contend that it was for this principle that they fought in the Civil War. The state's rights idea is deeply engraved in the life of the people of the South.

2. *The Racial Factor*

The South racially is more homogeneous than any other section of the country. It is primarily and principally Anglo-Saxon. The principle of individualism runs strong in this blood. The spirit of loyalty to the geographical and political unit is also strong. Hence, state pride and state loyalty are natural.

3. *The Religious Factor*

The South has always been more of a unit religiously than any other section of the country. Besides Baptists, Methodists, Presbyterians, and a few smaller groups, there are not many other religious organizations in the Southern States. The 'cults and 'isms have not found specially fruitful soil in which to flourish. These outstanding and commanding groups are definitely evangelical in faith and evangelistic in practice. Their denominational organizations have followed state lines and this has created a definite state spirit.

I. THE STATE'S RIGHTS IDEA EXPRESSED IN AND PROMOTED BY THE POLITICAL, RACIAL, AND RELIGIOUS FACTORS, HAS HAD A MOST DECIDED INFLUENCE IN OUR BAPTIST DENOMINATIONAL WORK.

This is indicated by the state denominational institutions which have been developed within state boundaries.

1. *The Baptist Convention in each state in the South, with probably one exception, owns and operates one or more orphans' homes.*

In each case these homes are built, equipped, and taken care of by the churches of that state. The boards of trustees are elected by the State Conventions. They receive and support children only from that state. What is the name of the orphans' home in your state and where is it located? How many children does it care for?

2. *Most of the Baptist State Conventions of the South own and operate one or more hospitals.*

These are conducted in the same manner as the orphans' homes. What is the name of the hospital in your state, where is it located, and how many patients does it care for?

3. *Practically all of the Baptist State Conventions of the South own and operate one or more Baptist schools, such as:*

(1) Academies
(2) Junior colleges
(3) Girls' colleges
(4) Coeducational four-year colleges

These schools have done as much toward the creation of a state denominational spirit as any other one agency, unless it be the state Baptist paper. They have provided the leadership in local churches, the denominational workers and leaders, the ministers and the missionaries. What are the names of the Baptist schools in your state and where are they located? How many students are in attendance?

4. *Each one of the seventeen states comprising the Southern Baptist Convention has a state Baptist paper.*

With only two or three exceptions the paper is owned and controlled by the State Convention. In the case of the exceptions the paper is privately owned by individuals or by a group of Baptists and is conducted in the interest of the churches, institutions, and missionary work, quite as loyally and faithfully as the denominationally owned papers. The Baptist papers have had a tremendous influence in the creation of a denominational conscience, conviction, and consecration, and a large part in the development of the doctrinal and practical denominational life.

II. THE BAPTIST STATE ORGANIZATIONS WORKING WITHIN STATE LINES HAVE BEEN CREATED BY THE STATE CONSCIOUSNESS, DENOMINATIONALLY AND OTHERWISE.

1. *The Executive Board of the given State Convention, usually looked upon as the convention ad interim, handles many of the denominational affairs of the state.*

In many cases the Executive Board is also the State Mission Board which employs, sends out and supports the state missionaries. Where is the Executive Board of your state located? Who is the secretary?

2. *Every state has a Woman's Missionary Union Convention auxiliary to the general state body and cooperating with and supporting all the Baptist institutions and interests both within and without the state.*

This organization through mission study classes, distribution of tracts, and otherwise, has done more than any other one group among Baptists to create and maintain a missionary spirit among our people.

3. *The Sunday school and B.Y.P.U. ministries in each state usually constitute definite departments of the state work.*

These departments under the leadership of able secretaries conduct training classes for the young people, Sunday school enlargement campaigns, organize new Sunday schools in destitute places, and support all the work of the churches and of the denomination.

4. *Baptist Brotherhoods have been organized along the line of the Woman's Missionary Union or are in the process of being so organized in the various states.*

If the Baptist man power of each state should mobilize and organize to go out and evangelize it would vitalize all of our work in a way that has never before been known. "Winning even by a small margin, is the goal of man. Christ always had time to stop and lend a helping hand."

III. THE STATES HAVE CERTAIN PROBLEMS, RESPONSIBILITIES, AND DUTIES INCIDENT TO THEIR OWN ORGANIZATION.

Among these the following may be mentioned:

1. *Raising the money for all denominational causes*

The Executive Boards of the State Conventions have been charged with the responsibility of securing and handling all the denominational money for both statewide, southwide, and worldwide missionary, educational, and benevolent purposes.

2. *The Executive Board has the responsible task of enlisting the support of the churches of the state in the denominational program.*

This is a titanic task when we remember that entire district associations go for months, and some of them for an entire year, without any of their churches' contributing anything to the denominational program. One-fourth to one-half of the churches of the states contribute nothing to the denominational program. Only about forty per cent of the reported membership of the churches contribute anything to the denominational program.

3. *The Executive Board of the State Convention in most cases is also the State Mission Board, or State Board of Missions.*

As such it is the responsible task of this board to promote interest in the entire denominational program of missions, education, and benevolences. It is the particular task of this board to conduct all the mission work done within its own state.

Each state has some peculiar mission task that is not common to all the states. For example, in Texas it is Mexican missions, in Louisiana French missions, in Oklahoma Indian missions, in the Carolinas industrial missions, in Kentucky mountain missions.

There are also general state mission tasks common to practically all the states. Among these are the following:

(1) Evangelism

The following table will indicate the evangelistic responsibility in each state:

States	*Baptists*	*Members All Other Churches*	*Members of No Church*
Alabama	672,800	544,370	1,308,831
Arkansas	290,057	333,250	1,281,741
District of Columbia	55,245	183,626	289,009
Florida	213,406	315,059	788,695
Georgia	814,180	536,004	1,788,778
Southern Illinois	61,021	777,942	961,257
Kentucky	427,041	614,463	1,472,706
Louisiana	255,951	781,057	881,583
Maryland	51,618	706,428	822,222
Mississippi	451,467	349,262	989,889
Missouri	280,357	1,300,921	1,916,865
New Mexico	10,007	205,540	172,599
North Carolina	651,971	754,912	1,450,963
Oklahoma	194,939	386,144	1,761,391
South Carolina	456,412	416,394	953,215
Tennessee	435,977	582,094	1,449,608
Texas	759,964	1,520,550	3,032,147
Virginia	553,398	618,965	1,346,226
Totals	6,635,811	10,946,981	22,667,726

The non-church members in this table of course include the children under ten years of age, but after taking out one-third of the number for them, the task of evangelizing the remaining 15,111,818 still remains a tremendous one.

(2) The country church

The South up to the present has been principally rural. Only recently has the urban population come near the fifty per cent mark. The South has also been agricultural. It is rapidly becoming industrial.

The country Baptist churches which were formerly our missionary forces are rapidly becoming our mission fields. These country churches have contributed ninety per cent of the ministers and missionaries of the denomination. They may be short on money, but they are strong on men.

The eight thousand Baptist churches of the South which report no baptisms during a given year are practically all country churches. The fourteen thousand churches which report no contributions to the denominational program are practically all country churches.

The good roads, radios, automobiles, daily papers, and rural free mail delivery are all eliminating distance, bringing the people closer together, and transforming even the countryside into urban privileges and possibilities.

The State Mission Board must meet these changing conditions and suit its ministry to the day in which it works. The consolidated school system may suggest the feasibility and wisdom of consolidating some weak country churches, though the strengthening of the churches may be wiser than their consolidation.

(3) Each state has a department of work which is usually known as "Cooperative Missions." By this is meant the support which it gives out of State Mission funds toward the payment of the salary of pastors of mission churches. Such churches may be found in the

country though many of the most promising are in our growing cities.

4. *The state paper has special burdens to carry and responsible duties to discharge.* We mention three:

(1) With only one out of five Baptist families receiving a Baptist paper there is necessarily the responsibility of seeking to extend its circulation.

(2) With the high cost of labor and material there is the burden of financing the paper. In most cases it is necessary for the State Executive Board to provide funds from the general treasury to take care of deficits in the state paper's expenses. This is justified on the ground that the paper is necessary to the promotion of all the mission, educational, and benevolent enterprises of the denomination.

(3) The editor of the state paper has the great responsibility and privilege of deciding the kind, character, and amount of material which shall go out to the people through the columns of the paper. As no other one man in the state he may shape the ideas and determine the direction of the denominational life.

5. *The state Baptist organization occupies the unique and distinctive position of an intermediary between the churches and district associations within the given state and the worldwide program on the outside.*

The state organization must disseminate the information, arouse the interest, and create the inspiration for the providing of funds for worldwide missions. And, it must become the agent for the distribution of those funds to the causes beyond its own borders.

IV. THE ULTIMATE AIM AND END OF THE STATE SPIRIT, THE STATE INSTITUTIONS, AND THE STATE ORGANIZATIONS, SHOULD AND MUST FOREVERMORE BE EVANGELIZATION AT HOME AND MISSIONS ABROAD.

State Missions constitutes the method and agency through which the strong churches of the state cooperate in supporting missionaries in weak, needy, and destitute fields of the state.

Home Missions is the method and agency through which the strong states cooperate in the support of missionaries in the needy and destitute states of the South.

Foreign Missions is the method and agency through which the churches and states of the Southern Convention territory support missionaries in spiritually destitute, pagan, and heathen fields beyond their own borders. It is the high privilege and supreme task of every state agency, organization, and institution, to promote missions in these three fields with a unified missionary program within the given state, in the Southland, and to the uttermost parts of the earth.

1. *The state orphanage may win its own children to Christ, teach them the doctrine of stewardship, teach them the Bible principle of missions, call upon them to consecrate their lives to missionary work, and send at least some of them into definite work as missionaries and ministers.*

2. *The state hospitals may win the patients to Christ, may distribute evangelical and missionary literature, may train nurses for Christian service and missionary work, and may train doctors to become medical missionaries.*

3. *The state denominational schools may win the students to Christ; may have a definite program of mission study, Sunday school training, and B.Y.P.U. training services; may encourage and inspire the students to devote themselves in after life to personal evangelism, to missionary endeavor, and many of them to give their lives to the definite work of the ministry at home or on the foreign fields.*

4. *The state paper may teach Baptist doctrines, may create Christian conscience, may develop devotion to duty, may propagate priceless principles, and may disseminate invaluable church, denominational, and missionary information.*

The papers ably edited and carefully conducted have always been, are now, and will increasingly be, the most influential agencies among us and our principal dependency for promoting the entire denominational program. Other institutions, like orphans' homes or hospitals, may not be necessary to a future denominational life, but Baptist papers and Baptist schools are absolute denominational necessities. Without them the denominational consciousness, conviction and courage for carrying out Christ's will in the world would wilt within a generation.

5. *All of the state organizations, the Executive Board, the Woman's Missionary Union, the Sunday school, the B.Y.P.U. departments, and the Brotherhoods should have, must have, missions, missions within the state, in the nation and in the whole wide world, as the final aim of all their work.*

It is manifest, yea doubly manifest, from all of these facts that our Baptist work, statewide, Southwide, and foreign, benevolent, educational and missionary, is all one. To draw lines of demarcation between them, to set one in conflict over against the other, to create jealousy by saying that one is being supported at the expense of the other, can result in but one thing; namely, a tendency to destroy them all.

What is given directly to Home Missions and Foreign Missions from the states is not all by any means that the states contribute to Home Missions and to Foreign Missions. The support that the states give to their orphanges, to their hospitals, to their schools, to their papers, to their brotherhoods, young people's departments, the women's societies, and the Sunday schools in so far as these eventuate in a Home Mission and Foreign Mission conscience in preparing, equipping and sending out missionaries into the home and foreign fields, is Home and Foreign Mission work. And all of this support comes out of the state's part of general funds raised by the denomination.

The Home and Foreign Mission Boards might have multiplied millions of dollars piled up in their treasuries, but if Christian schools did not provide them missionaries to send out, all this money would be worth nothing. Both men and money are necessary to conduct a missionary program.

The Home and Foreign Mission Boards have most marvelous stories of missionary trials and triumphs to tell, but if they did not have the state Baptist paper through which to tell these stories to the people, they would be unable to create a missionary conscience and thus secure the consecration of missionary money to carry on their work.

Therefore, whatever the states contribute for the support of their state paper and for the support of their state schools for the dissemination of missionary information and the securing of trained missionary workers, is just as truly a part of the great worldwide missionary program as is that which they give directly for the payment of the missionary's salary after he is on the field.

Missions, Therefore Must Be, and Actually is, the Mission of all State Baptist Enterprises, Institutions, and Agencies.

VIII

MISSIONS OUR MISSION IN THE HOMELAND

If you go to Plymouth, Massachusetts, of course, the first place you will wish to visit will be the Old Plymouth Rock. You will find it enclosed with iron rails and covered over with a little summer house. You will stand there and gaze upon it at the water's edge with great respect, if you are a real American. Then, passing up Court Street you will come to the Pilgrims' Monument. It stands on a rocky summit overlooking the Bay and surrounded by the tombs of the Pilgrim fathers.

This monument has four large figures, one at each corner supporting the tall marble shaft. These figures are called Law, Morality, Freedom, and Education. Towering above them, on the tall shaft, is a large, magnificent granite figure of a woman called Faith. She holds an open Bible in one hand while the other is uplifted with index finger pointing far away to the throne of God. That sublime figure held up by Law, Morality, Freedom, and Education is a symbol of our national life and a suggestion of the foundation on which our nation stands. One cannot look upon it without gratitude to God and to those who laid the foundation of our nation.

I. THIS LAND WAS DEDICATED TO GOD BY THE PILGRIM FATHERS WHO LANDED AT PLYMOUTH ROCK, AS WELL AS BY THE CAVALIERS WHO LANDED ON OUR SOUTHERN SHORES.

Religion has been the source of life and strength to the nation ever since. The open Bible is America's Magna

Carta and trust in God is her native breath. These were the ideals of our founders and we should not despise them. Bishop Galloway said one day, "A nation ashamed of its ancestry will be despised by its posterity." Let us look well to our attitude toward the founders of this nation and the foundation itself. Taking a cynical attitude toward them will win for ourselves the contempt of our own posterity.

Indeed, religion of some sort is the basis of every nation. Without it no nation would live. Rousseau said, "Never was a nation formed that did not have religion for its basis." And even Hume, the critic, said, "If you find a people without religion, rest assured that they do not differ from brute beasts." Religion is the source of morality, and morality is the source of national strength.

The French Revolution with all of its blood and cruelty and horror was largely the result of atheism and infidelity and anti-religion. The Assembly of France passed a resolution which said, "There is no God." It abolished the Sabbath, unfrocked the ministers, turned churches into business institutions, erected a goddess and called her Liberty, and said the people would worship her. And the streets of her cities ran with blood.

China is the product of Confucianism, India of Hinduism, Mexico and South America of Roman Catholicism, England, Germany, and the United States of Protestantism and Baptists.

Now, if religion is the foundation of every nation, what religion is the foundation of this nation? Certainly it is the Christian religion. Daniel Webster said, "There is nothing we can look for with more certainty than the general principle that Christianity is a part of the law of the land." Mr. Justice Brewer has written a very brilliant book, the theme of which is that America is a Christian nation. Chief Justice Corley has this to say, writing on Constitutional limitations: "The Christian religion was always recognized in the common law, and so far as that law continues to be the law of the land, the fundamental principles of that religion must continue to be recognized." Upon that basis he made great Supreme Court decisions.

Columbus was providentially guided by a flock of birds to these western shores. Upon landing he sang the "Te Deum," erected a cross and named the place San Salvador, "Holy Saviour." The first act of the Pilgrim Fathers was to erect an altar of worship. It might be stated the second was to build homes, and the third to start a school.

The American Declaration of Independence says, "We therefore appeal to the Supreme Judge of the world for the rectitude of our intentions," and again, "and for the support of this Declaration with firm reliance upon Divine Providence."

The Constitution of the United States was born in an atmosphere and act of prayer. Benjamin Franklin, the oldest and wisest member of the constitutional convention, addressed the chairman, George Washington, as follows: "I have lived, Sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. We have been assured, Sir, in the sacred writings that except the Lord build the house they labor in vain that build it. I firmly believe this and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel. I, therefore, beg to move that hereafter, prayers, imploring the assistance of heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business." George Washington at Valley Forge wrote to Governor Trumbull, "I can almost trace the finger of Divine Providence through the dark and mysterious days which first led the colonists to assemble in Convention, thereby laying the foundations for peace and prosperity when we had too much reason to fear that misery and confusion were coming so rapidly upon us." On the Treasury Building in Wall Street, New York, is a bronze tablet symbolizing the spirit of the nation's founders. It represents George Washington at Valley Forge alone in the forest kneeling in the snow imploring divine help for his army and himself and the new nation. Abraham Lincoln, rocked in the cradle of democracy and trained in the university of adversity, was a man of faith and prayer. William McKinley manifested his Christian character and ideals when with his dying breath he hummed, "Nearer My God to Thee." Woodrow Wilson, Christian gentleman, international statesman, and sublime idealist, did not hesitate to call his cabinet to prayer in the hour of the nation's travail. In every crisis in the nation's history the man at the helm has been a man of God and, as we believe, by the providential direction of the heavenly Father. "Blessed is that nation whose God is the Lord." Every city, every county, every state in the nation, can trace in its legal enactments the Christian conscience, ideals, and principles.

II. BUT THERE ARE SOME TREMENDOUS FORCES AT WORK AGAINST THE IDEALS AND PRINCIPLES OF CHRISTIAN FAITH UPON WHICH THE NATION WAS FOUNDED.

1. *First among these forces are the paganizing processes in our educational programs which are manifesting themselves here and there.*

I do not mean to say that they have complete control. What is this tendency? It is a tendency to exalt dollars above dreams, to place coin above character, to magnify matter over mind, to superimpose substance over the soul, to promote the physical beyond the psychical. It is working toward the elimination of the divine, the supernatural, the spiritual forces from which have come our glory and greatness as a nation. And if the foundation be destroyed how can the superstructure stand?

2. *Second among these forces I would mention the industrializing processes that are going on.*

Capital stands against labor, machines against men. Capital and labor are against each other as enemies rather than friends, as mutual destroyers rather than mutual builders. Selfishness is an expression of the bitter, anti-Christian attitude and spirit. Wherever selfishness in capital or labor manifests itself there mutual destruction begins. It is the machine age that has eliminated personality and interest in men as human beings. Man has become a mere cog in the wheel of industry. He moves according to his own place in the wheel rather than as a human being with personality and initiative. The organization of business into large corporations makes it impossible for personal contacts to be felt.

Many of us can remember the hired man on the farm. He sat at the same table with the family, he slept in the same house with the family, went to the same church, to the same Sunday school; he was a human being with a soul and mind and deserved the same respect as any other man. But this present-day machine age tends to destroy the idealism and personal relationships that formerly existed and which must be somehow maintained if there is to be a future for us.

3. *The third force that is undermining our religious foundation is the type of foreigner who has utterly antagonistic religious views.*

There are fourteen million foreigners in this country; they came from forty-five different nations. In addition there are twenty-three million others born of foreign parents. There are over one thousand newspapers published in more than thirty different languages. One hundred and forty-eight languages are spoken in Chicago.

While our present law on quotas restricts the number of immigrants there are such influences at work that it is well-nigh impossible for that law to be enforced. It is very easy for foreigners to be "bootlegged" in by the hundreds and thousands.

We think of New York and Chicago as the two great foreign cities, and they are. They are the festering boils of the body politic. New York has 4,300,000 foreigners. As someone said, the Jews own New York, the Irish run it, and Americans pay the bills. There are more Jews in New York than in Jerusalem; more Germans than in any city in Germany except Berlin; more Italians than in any city in Italy outside of Rome. But there are also hordes of foreigners in other communities throughout the nation. In New Haven, Connecticut, there are thirty-one thousand school children of whom twenty-two thousand are foreigners. Only nine thousand are of native American stock. We say, "But that is in the North." Yes, but the same conditions are coming to the South also.

There are approximately fifteen million alien thinking people in our Southland. One million of these are Mexicans in Texas and New Mexico. Five hundred thousand of them are French-speaking people in Louisiana. Five hundred and fifty thousand Italians are in our Southern cities. Fifty thousand Cubans are in Florida. There are one hundred and sixty-one thousand Indians, many of them as much heathen as are found across the seas. Five hundred thousand Jews within our borders challenge our Christianity. Less than one-tenth of them have connection with any synagogue.

How long will this process of crumbling color lines continue before there is an utter destruction of all our organized American ideals and of the Christian faith on which they are founded?

For the most part the bootleggers and criminals of each community come from these foreigners. They are the Sunday desecraters, they are the church haters, they are the God haters, they are the flag despisers. The bolsheviks and anarchists are bred and born and nurtured from this stock. How long will it take them to destroy utterly everything that is sacred in American principles and ideals?

4. *The fourth cause for concern about our welfare is the rising tide of racial conflicts.*

In 1619 the first ship load of negroes came to America. The first slave ship was built in Massachusetts and operated from her ports. In 1720 there were 150,000 negroes here; in 1820, 1,171,665; in 1920, 10,500,000. See how they are multiplying. Not very long ago five thousand negroes paraded the streets of New York with music and carrying banners which read, "Taxation without representation is tyranny"; "America has lynched 2,867 negroes without trial and not a murderer has suffered"; "If fault is found with color blame God and yourselves"; "Interpret for us in living, loving acts the religion of Jesus Christ."

A negro congressman says there are sixty districts in the United States which could elect negro congressmen if they would band together and stand together.

I was asked to speak at a colored meeting, as I do quite often. One of the colored leaders was to speak. The pastor of the church insisted that I should remain a while to hear this distinguished visitor. I stayed to please my colored pastor friend. When the visitor arose to speak he said, "I am certainly very happy to have heard this white gentleman and it is fine of him to come and give us his counsel; now I should think he might invite us to speak to his people and give them our viewpoint." This is an illustration of the "rising tide of color." It is going on everywhere.

Dr. E. P. Alldredge points out seven things that cause conflicts between the races:

(1) The vast gulf created by the carpetbaggers
(2) Mutual misunderstanding and mistrust
(3) Radical and racial difference in social standards
(4) Failure to preserve racial purity
(5) Inability to bury the past
(6) The clamor of radicals
(7) The lack of conferences

Now I contend that these four forces, (1) the paganizing tendency in our educational system, (2) the industrializing processes in our economic life, (3) the foreigners with un-American, non-religious, anti-Christian ideals, and (4) the racial conflicts, cannot continue alongside the original American principles without hurt if not utter and final destruction of all that we hold dear.

III. WHAT THEN ARE THE FORCES THAT ARE GOING TO COUNTERACT THESE EVIL TENDENCIES AND PRESERVE US AS A NATION?

1. *There is the home first of all.*

We must look to our home life. We must guard it against all insidious influences. The home is the fountain source of all life. If the fountain be corrupted the stream will be impure. The home is the very cornerstone of all our securities.

It is in the home that the principles and ideals and destiny of the individual are determined. The mother is the first teacher and the father the first counselor. Here the eyes first open, here the unsteady feet take their first uncertain steps. Here the maiden full of dreams and hopes is directed in the right way. It is from the home that we get our preachers and teachers, and unless by some sort of program of home dedication and family altar and home religion we can keep alive in the home life our religious principles, there can be no hope for our civilization.

2. *Supplementing the home is the school.*

There never was a time when we needed Christian schools and colleges more than at the present moment.

There must be Christian colleges to furnish the steam in the engine, the power in the machine, which will move the nation by providing leadership for the great mass of unthinking people.

Certain paganizing processes of secular education must be offset by Christian education.

3. *The third institution upon which our national safety and perpetuity depend is the church.*

Macauley said, "Whoever does anything to depreciate Christianity is guilty of high treason against the highest civilization of mankind." Any attack upon the church, any blasphemy against the church is undermining the nation itself. All who support the church by their prayers, by their presence, or by personally joining the church and contributing to its upkeep, support everything else that is precious and essential to national welfare. "To God be glory in the church" (Eph. 3: 21), "Salute the church" (Col. 4: 15), "Edify the church" (1 Cor. 14: 5), "Despise not the church" (1 Cor. 11: 22). We can obey these scriptural injunctions by: (1) joining the church, (2) defending the church against its enemies, (3) giving one-tenth of our income to the church, and (4) attending the services of the church.

4. *Personal soul winning may be a saving factor*

In the forty millions of evangelical church members in the United States there is a sufficient force to evangelize the nation and to win the world to Christ if they would work at it diligently and industriously.

(1) Personal evangelism is good sportsmanship, "Follow me and I will make you fishers of men."

(2) Personal evangelism is good salesmanship, "Come, buy without money and without price."

(3) Personal evangelism is good matchmaking. It introduces two lovers.

(4) Personal evangelism is the highest and finest type of social service. It transforms a bad social unit into a good one.

(5) Personal evangelism is the primary and essential thing in political reform. There can be no reform without re-formed, re-made, regenerated persons to build it upon.

(6) Personal evangelism makes the largest philanthropic contribution to the world. Ninety per cent of all benevolences are supported by Christian people. If our benevolences are to be kept up more Christians must be made.

We should work especially at the evangelization of the foreigners. Do it personally. Form Sunday school classes among them. Bring them to your church services.

Mr. R. H. Edmonds, a member of the University Baptist Church in Baltimore, met a Chinese on the streets one day. He asked him if he went to church anywhere. The man said, "No." He asked him to come to his church. He went and was converted and began Christian service by distributing Christian tracts. In a quarter of a century he prepared more than five million pages of Christian leaflets and scattered them over all the Chinese empire.

The presence of foreigners in our midst should not produce a panic but should present to us an opportunity. It is our great opportunity to try out the gospel under the most favorable circumstances. If the gospel cannot win the foreigner at our door, how can we expect it to win him over yonder? These foreigners, these aliens, are our opportunity under God. God loves them, Christ died for them, they are our brothers in the flesh. They have the marred but marvelous image of God upon them. They come from the races of Chopin, Kosciusko, Columbus, and Beethoven. The blood of genius beats in their veins, the light of immortality shines in their eyes. They are wonderfully like other men. In what way are they different from ourselves, except possibly in the color of their skin and their attitude toward life? They are like us in that they love, they labor, they live, and they die. They have immortal spirits. They should be won to Christ for their own sakes, for our own safety, and for Christ's glory.

By all that is sacred and dear to our hearts we owe it to ourselves, to our children, to our nation, to our religion, and to our God, to do everything we can to maintain the foundation upon which our nation was built.

5. *In the fifth place organized mission work will help to save our nation.*

We may work in an organized capacity through (1) city missions, (2) district missions, (3) state missions, and (4) home missions.

(1) City missions, wherever organized, establishes mission stations, builds mission chapels, and supports evangelists within the city borders. The good-will centers for the foreigners in many of our cities conducted by the Woman's Missionary Union are indeed centers of Christly ministry, of goodwill to all men, and of soul saving.

(2) District missions usually employs colporteurs and evangelists and educational directors within the borders of the district association.

(3) State mission work is done by the several state mission boards in their respective commonwealths in such phases and fields as are peculiar to the particular state. For example, special work is done, as we have already said, with the Indians in Oklahoma, the French in Louisiana, the mountain people in Kentucky, and with industrial workers in the Carolinas.

(4) Home missions is the missionary work done by the Southern Baptist Convention throughout the South, in Cuba, Panama, and the Isle of Pines. This work is evangelistic, educational, and eleemosynary. In its various departments, it reaches the foreigners, the Jews, the Indians, the negroes, the deaf mutes, and the mountain people. The Board does evangelistic work throughout the length and breadth of the land. The educational work is done in mission schools in the mountains of Kentucky, Tennessee, North Carolina, Georgia, and Alabama; for the French in Louisiana; for the mountain folk in Arkansas, for the Mexicans in Texas, for the Cubans in Florida, and for the Indians in Oklahoma and Cuba. The eleemosynary work is done for sailors and seamen in various ports, for chanceless children, among the foreigners, and in hospitals in El Paso, Texas, and in New Orleans, Louisiana. The Church Building and Loan Department aids churches in securing buildings.

Missions is the Heart of Our Mission in the Homeland.

IX

MISSIONS OUR MISSION TO THE UTTERMOST PARTS

The gospel of Jesus Christ is a universal remedy from a universal God for the universal need of humanity.

The God whom Jesus Christ revealed to the world is no tribal, national, or racial God. He is for all men of all races, classes, and colors, in all nations and throughout all ages. The gospel is so elemental and fundamental in its application to humanity that it meets the needs of all kinds of persons in all places and at all times.

John 3: 16 expresses the universal idea as fully as any other one passage in the Bible. "For God," the only true, living, universal God, "so loved," the only universal instinct, "the world," all the world, all races, colors and conditions of humanity, "that he gave," the one universal impulse which springs from love, "his only begotten Son," none before him, none since, none other ever to be, the only one divine and all-sufficient Son, "that whosoever believeth," the universal opportunity, "should have everlasting life," the universal desire.

I. THROUGHOUT THE SCRIPTURES GOD IS REVEALED AS HAVING THE WHOLE WORLD IN HIS HEART AND THOUGHT.

1. *This is shown in plain statements.*

Isaiah, speaking of the kingdom of God, says, "All nations shall flow into it" (Isa. 2: 24). Daniel, speaking of the time of the kings, says that in that day "shall the God of heaven set up a kingdom which shall never be destroyed: and shall break up those kingdoms and stand forever" (Dan. 2: 44).

2. *This is shown by the Old Testament institutions.*

They, while serving an immediate practical purpose, also became symbols of spiritual and eternal help to humanity.

(1) The Cities of Refuge. "They shall be for the strangers and sojourners among you" (Num. 35: 9).

(2) The Passover. This most important of all the Jewish feasts, celebrating as it did the deliverance of Israel from Egypt, was, nevertheless, to bless others also. "All the congregation of Israel shall keep it, and the stranger . . . let him come near and keep it" (Ex. 12: 47-49).

(3) The various sacrifices and offerings which were particularly specified for the Jews were also to be received at the hands of the foreigner. "If a stranger sojourn among you and will offer a burnt offering unto Jehovah, as ye do so shall he do" (Num. 15: 14).

(4) The gorgeous temple of worship erected on Mt. Moriah was dedicated as a house of prayer for all nations. In his dedicatory prayer the servant of God so prayed; if the stranger and foreigner "come and pray in this house, then hear from heaven" (2 Chron. 6: 24).

3. *This is shown in its disclosure of God's character, rights, and expectations.*

(1) God is revealed as being omniscient, knowing everything; omnipotent, having all power; omnipresent,

being in every place. "Known to God are all our ways." "By the word of Jehovah were the worlds made." "If I take the wings of the morning and dwell in the uttermost parts of the earth, thou art there." "The earth is the Lord's and the fulness thereof."

(2) God is sovereign over all people everywhere. "He shall have dominion from sea to sea and from the river to the ends of the earth" (Psalm 72: 8-12).

(3) God is to be worshiped by all peoples everywhere. See Psalm 22: 27-29 and Psalm 86: 9, 10. "All nations whom thou hast made shall come and worship before thee."

II. IN JESUS CHRIST, GOD'S ONLY BEGOTTEN SON, THERE IS THE FINAL AND FULL REVELATION OF THE FACT THAT THE WHOLE WORLD WAS IN THE HEART AND THOUGHT OF GOD.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these latter days spoken unto us in his Son" (Heb. 1: 1).

1. *In his blood Jesus is revealed as a universal Saviour.*

He was not exclusively a Jew. Gentile blood also flowed in his veins. At least four of those who are recorded in his genealogy were Gentiles, most notable among them being Ruth and Rahab. I am glad he had Gentile, as well as Jewish blood, in his body. In this he becomes mine as well as theirs.

2. *Jesus' birth presents him as a universal Saviour.*

He was born of woman, without a human father, that no man, or race of men, might claim him exclusively as theirs. He was the Son of MAN, not of *a man,* nor of *the* man, not some certain man, but the Son of MAN. Because the fall of man was caused by woman God would allow woman alone to bring into the world a Redeemer.

3. *The earthly experiences of Jesus Christ while in the flesh make of him a universal Saviour.*

He was tempted in all points like as we are, and yet without sin. He knew every temptation, every appeal to the flesh, to the mind, to the spirit, that ever came, or can come, to any man anywhere. He knew every form of suffering and sorrow that any human being ever felt.

4. *The service of the Saviour was universal and revealed him therefore as a universal Redeemer.*

He helped and healed Jews and Gentiles alike. The Greek woman of Syrophoenicia appealed to him with such sincere and simple faith that he could but respond. The sordid social sister of Samaria came to the well for water to slack her physical thirst and received from him the spiritual water of life which "if any man drink he shall never thirst."

5. *Jesus' message had a universal application and appeal.*

The parables, as recorded by Matthew and Luke, especially of the Seed, the Sower, and the World, have no limitations in their applications to human nature.

No race, nation, or people, can hold a monopoly on Jesus Christ. He belongs to all men of all ages everywhere.

III. In His Providential Work God is Revealed as Having the Whole World in His Heart and Thought.

1. *His call to Abraham and his commission to Israel were such that in them all the races of men might be blessed.*

Neither they nor any other messengers of God were sent to superimpose something from without upon the unwilling people to whom they were called. They were not sent as propagandists to palm off some particular idea upon the people. But they were sent to share in the spirit of friendliness and brotherliness and knowedge and experience of the one true and living God. This sharing was not for the purpose of winning converts to a cause but for the purpose of bestowing blessings upon a people.

2. *The time chosen by God for the sending of his Son into the world indicates his providential desire for a revelation of himself to all peoples.*

"In the fullness of time God sent his only begotten Son." When the clock of the centuries struck he came. Looking back upon the circumstances of the time we can clearly see, as the people during those days could not see, how God had been providentially preparing the world for the coming of his Son.

(1) There was a universal language—the Greek.

(2) There was a universal law—the Roman.

(3) The Jews, who were scattered everywhere, had built synagogues in all the great cities which became radiating centers for the new gospel.

3. *The awakening of the modern world is a similar providential preparation for the preaching of the gospel everywhere.*

This awakening is manifesting itself in the social, educational, industrial, and religious life of the people everywhere. Universal education, free governments, and equal industrial opportunities everywhere constitute the cry of the day. These need only a universal religion, which alone is found in Christ and the Scriptures, to complete the perfect circle of human life.

Let all people know that the awakening forces come from the Christian peoples. They are the pioneering spirits, the adventurous souls, the inventive geniuses. The constructive and progressive forces of the centuries have come from Christian countries. Heathen and pagan lands have very few discoveries and inventions to their credit.

One of America's best known publishers and literary men, speaking to a national convention of advertisers on the subject, "Striking phrases and sentences in advertisements for catching the eye and interest of the reader," said, "The most dynamic and influential sentence ever uttered was spoken two thousand years ago by a poor peasant to a few humble followers when he said, 'Go ye into all the world and preach the gospel to every creature.' "

This sentence has called forth more sacrificial giving, more heroic living, more devoted service, than any other one sentence ever uttered. It has secured gifts by the multiplied millions, from gifts of hundreds of thousands of dollars to the poor widow's pennies; it has carried children away from their parents, homes and homeland, and sent them to the far-flung battle line of the kingdom of God.

At the present moment there are more than one thousand missionary societies with over fifty thousand missionaries, raising and expending over fifty millions of dollars a year.

One of the great industrial leaders of the day said to a group of the world's biggest business men, "The most powerful force in the modern world is the Christian missionary."

4. *It looks like God has providentially prepared the world now as when Jesus came for the preaching of the gospel everywhere.*

There is an almost universal language; there is a universal law; and Christianity must be the universal religion.

Dr. A. W. Halsey says, "The spread of the English language is one of the wonders of this age." English is spoken by more than two hundred and fifty millions of people. One who can speak English can travel in any part of the civilized world and find someone in every place with whom to converse. McCauley said, "Whoever knows the English language has ready access to the vast intellectual wealth which the wisest nations of earth have created and stored in ninety generations." Therefore, it is the language of liberty, law, morals, and high ideals.

(1) During the century from 1801 to 1901 the number of those speaking the French language increased sixty times. During the same period those speaking the German language increased three hundred times, while

those speaking the English language increased six hundred and fifty times.

(2) Political advancement. In 1600, Christian nations controlled only seven per cent of the world. In 1925, they controlled ninety per cent of the world. In 1800, there were only four hundred millions of people being influenced by Christian minds. In 1920, there were one billion five hundred millions.

(3) Religious advancement. When Columbus discovered America in 1492 there was no Protestant political power in the world. In 1925, the three great Protestant nations, Germany, England, and the United States, controlled over six hundred millions of the world's population.

From all of these facts it is impossible to reach any conclusion other than that the hand of God has been providentially working for the preaching of a universal gospel to meet the universal need of man everywhere.

And for any professed Christian to think of anything less than preaching the gospel to every creature is to prove himself less than a Christian. God's kingdom is a kingdom without frontiers; "of the increase of his government and peace there shall be no end" (Isa. 9: 7). "Great is his kingdom and of his dominion there are no frontiers."

When Constantine was laying off the bounds of New Rome his engineers, surprised at his daring, asked, "Sire, how far shall we carry the lines?" "Until he stops who goes before you," said the Emperor as he led on.

Jesus Christ leads on for the extension of his kingdom boundaries to include every human being. And those of us who have been redeemed have no right to stop anywhere short of where he himself stops.

The Whole Gospel for the Whole World for the Redemption of the Whole Man for the Whole Time is the Least Motto We Can Have.

X

MISSIONS THE MISSION OF MONEY RAISING

Getting money for oneself is good business. Getting money for God is a great art. Money within itself is nothing. What money represents is everything. As wages it represents service rendered. As profits it represents business achievements. As gifts it represents coined character and Christian consecration.

Each person, especially each Christian, should make all he can, save all he can, and give all he can. It is no sin to make money if it be done honorably. An honorable business transaction is one in which both parties to the transaction profit. Any person with a reasonable amount of intellect and energy can make money.

There are three forces that enter into the making of money.

(1) God who provides: (a) the natural resources in earth, air, sunshine, and showers, and (b) the intellect, energy, and initative of the individual by which the natural resources are translated into wealth.

(2) Society which furnishes the opportunity for the utilization of the natural resources and the exchange of commodities.

(3) Oneself with one's personal ambition and ability. It is estimated that each person furnishes about five per cent of what is necessary to produce wealth. God and society furnish the other ninety-five per cent.

It was never easier in the history of the world to make money than it is at the present time and especially in

America. The United States has only six per cent of the world's population but twenty per cent of the world's gold. The United States produces twenty-five per cent of the world's wheat, forty per cent of the iron, forty per cent of the silver, fifty per cent of the zinc, fifty-two per cent of the coal, sixty per cent of the cotton, sixty per cent of the copper, sixty per cent of the aluminum, sixty-five per cent of the oil; ninety per cent of the automobiles; has forty per cent of the world's railways, and sixty per cent of the world's telephones. America has wealth in the earth, under the earth, on the earth, above the earth, in the air, in the water, in the oil, the gas, and everywhere. It is easy therefore to make money.

It is more difficult to save money. Personal pride, a desire to keep up, individual appetites and desires, thousands of tempting opportunities along the wayside for the spending of money, make it difficult to save. But it is a sin not to save something. However small his income, everyone should save something out of every dollar earned. Give ten per cent; save ten per cent; and spend the remainder like kings and queens.

It is still more difficult to give money. A sense of personal ownership militates against it. It is easy for one to convince himself that he needs the money for himself. Giving is a grace. Conversion, conscientiousness, consecration, and Christian character are all necessary as aids for one who would win the victory over selfishness and sordidness and sinfulness to become a large and liberal giver. Getting may be hard, keeping is harder, and giving is hardest of all. This is the real test of Christian character.

Easy money making has always followed the Christian movement. The Christian missionary is the forerunner of prosperity. The President of the Argentine Republic said, "The difference between the achievements of North America and South America is that South America was settled by men in search of gold while North America was settled by men in search of God."

Natural resources alone do not create wealth—else Africa would be rich. Cheap labor does not create wealth—else China would be the wealthiest nation in the world. Scientific efficiency does not create wealth—else Germany would lead the globe. It is sound moral principles, Christian ideals, and dependable personal character which are able to translate natural resources into personal possessions of wealth.

Therefore, Jesus Christ has a right to walk into the midst of this prosperous, wealthy, money-making age of ours and demand recognition in the handling of that wealth. Jesus had more to say about money than any modern preacher. More than half of his parables deal with the subject of money. And his life, both by precept and example, was devoted to stimulating the spirit of giving. His own life was the world's sublimest example in this regard.

We shall study the subject of giving under the points *motive*, *measure*, and *method*.

I. There are Three Major Motives for Giving; Namely, God, Humanity, and Self.

1. *The primal motive for giving is God himself.*

(1) God provides all the natural resources out of which wealth is created. "But thou shalt remember the

Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day" (Deut. 8: 18).

(2) God is the owner of all this wealth. God owns the land (Psalm 24: 7), God owns the cattle (Psalm 50: 10), God owns all cash assets (Hag. 2: 8), God owns the earning capacity of self (1 Cor. 6: 19). God is owner (a) by creation, (b) by control, (c) by the voluntary act of every Christian who says, "Here, Lord, I give myself away," and (d) by providence.

(3) God commands that we give, and demands a proportionate part of our income, and has a personal, moral and legal right to expect our gifts. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Psalm 96: 8). "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come" (1 Cor. 16: 2).

2. *Society at large constitutes a reason why gifts should be made.*

A Robinson Crusoe on a desert island would have no obligation or opportunity to make gifts. But when other people come along and furnish him his opportunity for making money they also provide his obligation to give money. The factory owner whose wealth is produced by the labor of his employees is under obligation to give some portion of that wealth to society. The laborers who are furnished an opportunity to work and make money by the other man's investment of capital owe it to society to give a part of their earnings back to the social order that made it possible for them to earn it. A man who buys a piece of property when it is cheap and sees it increase in value a thousand-fold because people and institutions have grown up around it certainly owes some part of that profit to the society which, without any effort upon his own part, increased his wealth. The person who is constantly getting from society and never giving back a proportionate part of his profits is a parasite, a thief, and a robber. He is getting something without giving anything in return, and that is dishonesty.

3. *Self-interest is also a mighty motive for giving.*

One who gets without giving becomes cold, hard, unsympathetic, sordid, and sinful. By seeking to save material substance he loses the finer, nobler, higher qualities of character and life. He loses more than he gains.

One who gets and holds all he can without giving generously always brings a curse upon those connected with him, especially his own family, and more especially his own children. Wide investigations have revealed the fact that the children of rich men who spend their lives in getting without any thought of giving practically all come to a bad end. They become worldly, wicked, licentious, lustful, and come to life's end with disgrace upon themselves and their family name.

One who gets always without giving, if his number be multiplied, becomes the occasion for the destruction of the whole social order. There is a remarkable scripture in Ezekiel which substantiates this statement. It is a warning to Jerusalem, and to every other city, from the Lord, to take note of the case of Sodom's downfall. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (Ezekiel 16: 49). The reason given is clear, namely, that Sodom in her prosperity had no generous, charitable, and benevolent inclinations, and was therefore eaten up from the inside. Every great benevolent, educational, and missionary enterprise which furnishes an opportunity for the people to give generously constitutes at the same time vent pipes which give off the poisonous and destructive gases of selfishness and sordidness, and thereby save the people themselves. The only way for a wealthy social order to save itself from self-destruction is to give largely and liberally to every worthwhile enterprise of benevolence, education, and missions. To give is to live. To deny is to die.

II. THE MEASURE OF ONE'S GIVING IS DEFINITELY AND SPECIFICALLY OUTLINED IN THE SCRIPTURES. IT IS NATURAL TO EXPECT THAT IT SHOULD BE.

The God of order and system who made the universe and caused the sun and moon and stars to move in rhythmic cadencies of orderliness; the God who established a kingdom among men in a very positive and definite way; the God who caused his Son, Jesus Christ, to organize his church in a very explicit manner; the God who has one, and only one, definite, positive plan of salvation for men; this God surely would not leave the matter of financing all his enterprises to haphazard, spasmodic, emotional decisions to give as one wishes or as one wills. For one to claim the right to give what and when and as he will is to deny God's ownership and authority over all that exists.

The measure of one's gift is expressed in the scriptural phrase, "tithes and offerings."

1. *The minimum standard for all giving is the tithe. The tithe means one-tenth of net income.*

"The tithe is holy unto the Lord" (Lev. 27: 30).

The tithe is commanded of God (Mal. 3: 10).

Jesus Christ approved the tithe (Mat. 23: 23). The inspired apostles approved the tithe (1 Cor. 9: 13, 14 and Heb. 7: 1-22, particularly verses 1, 2, 3, and 22.)

The tithe is a part of the moral law and not the ritual law of Moses; it is coeval with the race and was not abrogated by Jesus Christ.

Abraham, giving a tithe to Melchizedek, is a type for all believers, the type of Christ more than four hundred years before Moses wrote the tithe into the law of Israel. Abraham, David, Solomon, the Pharisees, and the early Christians all observed the tithe.

Paul undoubtedly enjoins the giving of a definite portion of one's income (1 Cor. 16: 2). We believe the Scriptures cited above fix that definite proportion at one-tenth.

The net income which is to be tithed is the profit made after deducting from the gross income the expenses incurred in producing that income. This does not include personal expenses of food, clothing, and shelter.

2. *In addition to the tithe the Scriptures provide for special offerings, thank offerings, and love offerings.*

The tithe is the minimum duty for all, the offering is the maximum privilege of all. The tithe may be the maximum which some feel like giving gladly and graciously, or are even able to give. But others might give one-fourth, one-half, or even nine-tenths and then have an abundance on which to live. Some might give, and a few have given, all their income above a modest living. One great, good business man in Texas gave all of his income above his modest living for fifteen years. Another great, good man in Tennessee is doing the same thing. Their number should multiply and then the kingdom of God would come.

There are occasions of emergencies and opportunities and personal obligations when we should make love offerings over and above the tithe. This should be done as an expression of gratitude for restored health, for a loved one or friend saved from death, for some personal blessing received from God. It should be done whenever some cause of Christ is in dire distress and great need. It should be done when some special opportunity presents itself for special giving.

III. THE METHOD OF ONE'S GIVING IS ALSO SPECIFICALLY OUTLINED IN THE SCRIPTURES.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts" (Mal. 3: 10, 11).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2).

1. *The first specific injunction is for the giver to bring his own gift to the house of God.*

He is not to send it; he is not to wait for some committee to call upon him; he is not to wait for a written statement of his account with the church. He is specifically directed to bring his own gift to the house of God as an act of worship and as an expression of love and gratitude. This specific injunction also excludes all other methods of getting money for God other than that of giving it directly and personally. It excludes bazaars, suppers, rummage sales, and all such worldly, questionable, disastrous, and destructive methods of getting money for God's work.

2. *The second specific injunction is to bring the tithe into the storehouse which under the New Testament economy is the church.*

Everyone should bring his full tithe into his own church treasury. Gifts to outside individuals and extra church organizations, such as the Y.M.C.A., Y.W.C.A., and the Red Cross, should be from funds outside of the tithe. "The tithe is holy unto God" (Lev. 27: 30) and should be brought into God's storehouse (the church) for distribution by the church to the causes for which the church is responsible and which it controls.

The church should be scrupulously honest and conscientious in distributing a definite part of all the tithes to the benevolent, educational, and missionary work of the denomination at large. Every member in deciding the question of this division should decide to have as large a percentage as possible go beyond the borders of the local church for the worldwide causes of Christ. When that percentage is agreed upon the treasurer of the church should send the specified amount to the denominational treasurer, at least on the first of each month, regardless of whether or not there is enough left in the other side of the percentage to pay local expenses. To take money given by individual members and designated by the church for the denominational program of benevolence, education, and missions, and use it for the payment of local expenses is positively dishonest. In such cases individual members who had voted in church conference and agreed upon a definite division of funds would be justified in personally directing their gifts as desired.

The mission of all money raising, whether for local church work or for work beyond its borders, is to preach the gospel to every creature. Money raised for local work, church buildings, salaries, and other expenses should eventuate in the preaching of the gospel and the winning of souls. Money raised for all other purposes should accomplish the same ultimate end. We are not justified in raising money in our church for any other secondary purpose as an end within itself.

3. *The third specific scriptural injunction on the method of giving is to bring the tithe and offerings into God's house on the first day of the week.*

Christians should assemble on the first day of the week in celebration of the resurrection of Christ and in conformity to the example of the disciples. To observe one day out of seven as a day of worship is a moral and continuous law. The designation of that day as the seventh by Mosaic custom was ritual and passed away. Christians observe the first day of the week.

God's people are to bring God's money, the tithes and offerings, into God's house, the church, on God's day, for the spread of the gospel throughout God's world to God's glory.

Missions is the Mission of Money.

XI

MISSIONS THE MISSION OF CHURCH AND DENOMINATIONAL ORGANIZATION

The one and only supreme and ultimate objective of all church life and work is to preach the gospel of the Lord Jesus Christ to every creature. If we organize a church; if we build a church house; if we have a church service; if we organize a Sunday school, a B.Y.P.U., a missionary society, or a brotherhood; if we take a collection; if we employ church help; if we invite others to come and join the church; all of this is in order that the gospel may be preached to every creature.

It is easy to stop at secondary motives and think upon them as an end within themselves. A church building, a church organization, a church program, or even a church itself, is not the end, but only the means to a larger end.

I. The Building of a Church House Should Have for its Ultimate Objective a Worthwhile Missionary Program.

The church auditorium should be thought of as a place where God's people may assemble for instruction and inspiration looking toward the accomplishment of their ultimate end in the world.

I have just read of the erection of a church auditorium in a large Eastern city. The building cost a little more than one million dollars and it will seat six hundred and seventy-five people. To erect such a building for the gratification of a favored few is a palpable misappropriation of God's money. To build any kind of house for God with a vision smaller than world missions is unworthy of the Christian spirit and ideals.

On the other hand it may be possible to hold back and even defeat the accomplishment of world missions by failing to build adequately for the accommodation of a larger body of Christians which would be able to carry forward a greater world program.

Two illustrations of this stand out in my mind. One church had decided to enlarge its building and was doing so at a cost of about $350,000. A visiting missionary deplored this extravagant expenditure of funds when the mission fields were crying so loudly for needed help. The pastor said it was the purpose of the enlarged local program to make it possible to enlarge the worldwide program. Up to this time the local budget had been six thousand dollars, about one-fifth of which went to missions. Five years after the building program was completed the church budget was one hundred and forty thousand dollars, sixty per cent of which went to benevolences, Christian education, and missions beyond the local church. This enlarged program never would have been possible in the previously cramped quarters.

The leadership of another church was afraid that undertaking a large local building program would divert mission funds and hence for years prevented its being done. That church, during the same period of time covered by the story of the church mentioned above, maintained just about the same mission budget without any advance at all.

However, it may be possible for churches to overload themselves on building programs beyond their own necessities and therefore cramp, hamper, and hinder their work of sending the gospel abroad. One church expended $226,000 for its house, and at the time of the completion of the building found it had given $13,000 to it, at the same time giving practically nothing to missions. The members of this church will not be able to do anything large for missions for many, many years to come, burdened as they are with this indebtedness. No church should enter upon an enlarged building program without earnestly and conscientiously, carefully and prayerfully, doing at least three things:

1. *Make a careful survey of the needs of its own congregation and its field for development, and build to meet them.*
2. *Carefully count the cost and estimate whether this can be done without hampering the missionary program.*
3. *Be conscientiously convinced that to go forward with the proposed plans will further the kingdom of God in the whole world and extend the preaching of the gospel to those who have it not.*

II. ALL CHURCH ORGANIZATION AND ORGANIZATIONS SHOULD FURTHER THE PREACHING OF THE GOSPEL TO THE ENDS OF THE EARTH.

There are two classes of church organizations:

1. The Sunday school, and
2. Organizations within the church, such as B.Y.P.U., Woman's Missionary Society, and the Brotherhood.

These two classes of church organizations are different both in constituency and in objectives.

(1) The Sunday school constituency includes all the church membership, all the children and others of the

church families, and all the outsiders that can be brought into it. It therefore cannot perform the function of a definite Christian and church group. Unsaved people in a Sunday school class cannot be urged to support mission work for the glory and honor of a Christ whom they do not know in the forgiveness of sins, do not love, and have no inclination to obey.

(2) The primary function of the Sunday school class is not Christian service but is teaching the Word of God for a two-fold purpose:

1. *To build up the Christian in knowledge and faith.*
2. *To teach the unsaved how to become Christians.*

The constituency of the other organizations mentioned is church members. The objective of a church auxiliary is to impart information about kingdom enterprises and worldwide missions, and to train in Christian service for the winning of souls at home and to the ends of the earth. No one of these organizations should be a Bible class any more than the Sunday school class should seek to become a church auxiliary by carrying on Christian work.

The purpose of the auxiliaries is to gather the membership into smaller groups in which the importance and usefulness of the individual may be magnified.

There can be only three groups in any church, however large or small; namely, men, women, and young people.

Each one of these three should have as many sub-groups as are necessary to take care of the membership of the church. The object of these groups is to study the work, while the object of the Sunday school class is to study the Word.

III. THE ULTIMATE OBJECTIVE OF ALL CHURCH SERVICES IS THE PREACHING OF THE GOSPEL AND THE WINNING OF SOULS TO CHRIST BOTH AT HOME AND ABROAD.

It is not strictly correct, nor fair, to speak of the money spent at home as local *expenses*. It is for local *work*. To win souls should be the objective of all local work the same as of all foreign work. Therefore, the appropriation of money out of the church budget for local work should be made just as carefully and conscientiously with the supreme objective in view as appropriations are made by Mission Boards. Money should not be appropriated for local work which is not absolutely necessary and which does not result in the largest possible program of soul winning.

It is very easy to overload on local work. I have just read the monthly report of a church of four hundred members. They raised $1,500 during a given month; some hundreds of dollars went to the church building program, $300 for the pastor's salary, various other items of expense ran into hundreds of dollars, $200 went to the salary of an educational director for the 280 in attendance in the Sunday school, while only $125, or a little less than ten per cent, went to the whole benevolent, Christian education, and missionary program of the denomination. We doubt if any church which does not have more than 500 members and at least 700 in the Sunday school is justified in having more than one special, paid worker.

Another report of a church for a six months' period has come under observation. It shows $31,000 raised during the first six months of the year. Of this amount very little more than $2,000 went to the benevolent, Christian education, and missionary cooperative program of the denomination. This is a little less than seven per cent.

In contrast to these the report of another church reveals that its annual offerings run far beyond the one hundred thousand mark and the pastor with only two paid helpers is doing the local work while around seventy-five per cent of all funds raised goes beyond its own borders.

It should be the objective, aim, purpose, and utmost effort of every church to keep the cost of local work down to a minimum of absolute necessity, and to give the largest possible per cent of all income to the program of preaching the gospel "to all the regions beyond." Every church in solemn conference should decide what per cent of all money raised should go to the program beyond and then should conscientiously and honestly see that it goes in that way.

Every church service, every group gathering, every program, should be thought of, planned and worked out, with the ultimate view of worldwide missions. To stop short of that is to stop at secondary stations.

Denominational organization has the same ultimate objective. Among Southern Baptists there are four groupings for cooperative service in carrying out Christ's worldwide program:

(1) City councils
(2) District Associations
(3) State Conventions
(4) The Southern Baptist Convention

Messengers from the churches meet annually in these various groupings for mutual counsel and consideration of the work within their own borders and to the ends of the earth.

Within these areas there are auxiliary groups of: (1) Young People; (2) Brotherhoods; and (3) Woman's Missionary Unions.

The Woman's Missionary Union in District Associations, in State Conventions, and in the Southern Convention, has done more than any other agency to disseminate information, create inspiration, and secure cooperation in worldwide missions.

Missions is the Mission of all Denominational Groups, Agencies and Auxiliaries.

XII

MISSIONS THE MISSION OF THE COOPERATIVE PROGRAM

Missions is the ultimate mission of all the enterprises of Southern Baptists. Whether the work they do is for the healing or helping of the human body; whether for the enlightenment of the mind; or the salvation of the soul, the final end to be achieved is that of properly relating men to God. In this regard Southern Baptists are carrying out the full program of their Lord and Master, Jesus Christ.

The Lord Jesus came to this world on a mission of mercy. His supreme and ultimate objective was to win men back to God. In achieving this end he adopted a threefold program. This program is set out in Matthew 4: 23 and 9: 35.

"And Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people" (Matt. 4: 23).

"And Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* every sickness and every disease mong the people" (Matt. 9: 35).

The ministry of the Master was clearly threefold:

One of mercy to the human body
One of instruction to the mind
One of salvation to the soul

He healed, he taught, he preached.

This threefold program he committed to his first disciples when he went back to the Father. Passing off the stage of action they handed the torch to the next generation. Down the succeeding generations of disciples this lamp of love for the world has been passed on.

The responsibility, opportunity, and privilege of carrying out that threefold mission of Jesus Christ is now in the hands of our generation of Christians. And we Southern Baptists are seeking to discharge the duty and live up to the privilege to the best of our ability. The separate elements in this vast worldwide program have been discussed in the preceding chapters. We now present a condensed summary offering a bird's-eye view of the whole program of Southern Baptist people.

I. We are Carrying out Christ's Ministry of Mercy to the Human Body in Three Ways.

First, by taking care of homeless, chanceless children in our orphans' homes.

There are nineteen children's homes owned and operated by the states comprising the Southern Baptist Convention. They have property valued at $4,717,335 and care for 4,552 children.

Second, by helping and healing the healthless in our hospitals. In addition to the several hospitals owned and operated by the states individually there are two which are owned and operated by Southern Baptists cooperatively, namely, a hospital for tubercular patients in El Paso, Texas, and the General Hospital in New Orleans, Louisiana. There are twenty-four state Baptist hospitals. They represent an investment of $15,000,000 and they treat 85,000 patients annually.

Third, by taking care of veteran ministers and their widows who are casualties from the war of righteousness. This is done through the Relief and Annuity Board located in Dallas, Texas. This board has assets exceeding $3,000,000 and is caring for 1,448 beneficiaries in both Relief and Annuity Departments.

II. WE ARE CARRYING OUT CHRIST'S MINISTRY OF INSTRUCTION FOR THE MIND THROUGH THREE FORMS OF INSTITUTIONS, NAMELY, (1) COLLEGES, (2) SEMINARIES, AND (3) MISSIONARY TRAINING SCHOOLS.

First, through the secondary schools and the colleges in the territory of the Southern Baptist Convention; these are owned and operated by the states. There are 99 of them. They have forty million dollars invested in property, nineteen millions in endowment, and they have 40,000 students.

Second, through three seminaries for the training of ministers, missionaries, and Christian workers.

(1) The Southern Baptist Theological Seminary, Louisville, Kentucky, has 422 students, property valued at $2,550,000, and $2,072,073 in endowment.

(2) The Southwestern Baptist Theological Seminary, Forth Worth, Texas, has 532 students, property valued at $1,785,053, and $446,249 in endowment. This includes the student body and property of the Southwest Women's Training School.

(3) The Baptist Bible Institute, New Orleans, Louisiana, has 245 students, property costing $777,000, and no endowment.

Third, through two women's missionary training schools. The Woman's Missionary Union Training School in Louisville, Kentucky, has 122 students, property estimated at $327,000, and $155,960 in endowment.

III. WE ARE CARRYING OUT CHRIST'S MINISTRY OF SALVATION TO THE SOULS BY DIRECT MISSIONARY WORK IN THREE DEFINITE FIELDS.

First, State Missions

Every state of the Southern Baptist Convention has a Mission Board or an Executive Board, which conducts definite evangelistic and missionary work in that state.

Second, Home Missions

For more than eighty-five years, through the Home Mission Board, located in Atlanta, Georgia, Southern Baptists have done home mission work for the Indians, negroes, foreigners, Jews, mountain people, cities, and countrysides in the several states comprising the territory of the Southern Baptist Convention, and they have conducted full missionary programs in Cuba, Panama, Porto Rico, Central America, and the Canal Zone.

Third, Foreign Missions

The Foreign Mission Board of the Southern Baptist Convention located in Richmond, Virginia, has been the agent through which Southern Baptists have sought to carry the gospel to all parts of the world. Work has been done, or is being done, in the following fields: China, Brazil, Japan, Africa, Roumania, Italy, Spain, Mexico, Chile, Argentina, Persia, Jugo-Slavia, Palestine, Portugal, Czechoslovakia, and Uruguay.

The winning of souls to Christ and the growing of them in Christian faith and work is the ultimate objective of all this program.

Do we take care of the bodies of orphan children by providing them food, shelter, and raiment? It is in order that they may be won to Christ and sent out into the world as Christian characters.

Do we take the broken and bruised bodies of suffering humanity into our hospitals for healing and helping? It is in order that we may minister to them in a Christian atmosphere and in such a Christly manner as to commend to them Christ, our Saviour.

Do we take care of the old ministers and their widows in their age and infirmity and affliction? It is because of the work they have already done in preaching and teaching the gospel, winning men to Christ, and building up our churches.

Do we provide educational institutions for our girls who are to be the future wives, mothers, and leaders in their communities; for our boys who are to be the doctors, lawyers, teachers, business men, and state officials of the future? It is done in order that they may carry into the communities in which they live, move, and exercise personal influence, the spirit and life and influence of Jesus Christ.

Do we maintain seminaries and training schools for the education of our preachers, missionaries, Christian workers, and denominational leaders? It is in order that they may go out into the field to preach the gospel and to win the lost people to Christ.

Do we send missionaries and evangelists into the cities, valleys, mountains, and countrysides, to the foreigners and Jews, to the Indians of the plains and the negroes of the plantations? Do we equip and provide transportation for missionaries across the seas? Do we build chapels, church houses, organize Sunday schools, establish mission stations, erect hospitals, orphans' homes, and schools in foreign lands? All of this is done that men and women may be brought back to God through the Lord Jesus Christ as their Saviour.

Whatever the form or phase of our service, MISSIONS has always been, is now and must forever be, the ultimate objective of all our work.

IV. Let Us Enumerate Some of the Advantages of the Cooperative Program in Which All Members May Have a Share in All Phases of All of Christ's Work for All the Time to All the World.

1. *Very few individuals are able personally to build an orphans' home, establish a college, erect a hospital, or even to send out a missionary.*

No person among us probably could give four million dollars for the doing of all these things together. But when four million of us give one dollar each and these dollars are all put together they can build orphans' homes, hospitals, colleges, and send missionaries around the world. In this way each individual has a share in the whole worldwide program of benevolence, education and missions through the Cooperative Program which he could not have alone.

2. *The Cooperative Program has the advantage of being:*

(1) Scriptural in principle,
(2) Sound in policy,
(3) Safe in practice,
(4) Successful in results, and
(5) Sublime in service.

3. *The Cooperative Program enables every member of every church to carry out Christ's full program of service—benevolent, educational, and missionary.*

4. *The Cooperative Program enables every member in every church to have some definite part in Christ's full ministry each and every week in the year by making a contribution to it in the Lord's house on the Lord's Day* (1 Cor. 16: 2).

5. *The Cooperative Program enables every member of every church to do something toward every phase of human need for all classes, colors, ages, races, and conditions of human beings in all places of the world.*

There is no other form of human service through any other institution in the world that is so broad, full and complete in its ministry. All others are confined to certain classes, ages or conditions. This Cooperative Program covers every human need, physical, intellectual, and spiritual.

6. *The Cooperative Program, which is all-inclusive of every human need, physical, intellectual, and spiritual, enables every member of every church to fix Christ's whole work as a principle in his life to be supported regularly, religiously, systematically, and proportionately*

and does not leave him to a sudden, emotional appeal of some particular case.

7. *The Cooperative Program provides constant and regular support for all the causes of Christ. It does not leave them to become the victims of temporary weather conditions, depressions in business, or other hindering causes.*

The Cooperative Program is our obligation in perpetual effort to meet opportunity. It is Christian desire constantly directed to the discharge of duty. It is power persistently and purposefully promoted to produce prosperity for Christ's causes. The Cooperative Program is the soundest, safest, surest, most successful, most Scriptural method ever found for carrying out Christ's will for the whole lost world.

Missions is Our Mission through the Cooperative Program.

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QUESTIONS FOR EXAMINATION

SYNOPSIS OF CHAPTERS

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VII

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I. This Land Was Early Dedicated to God

II. Tremendous Adverse Forces Are at Work
  1. The paganizing processes in our educational programs

  2. Certain industrializing processes
  3. A certain type of foreigner
  4. The rising tide of racial conflicts

III. What Forces Are to Preserve Our Nation
  1. The home first of all
  2. The school
  3. The church
  4. Personal soul winning
  5. Organized mission work

IX

Missions Our Mission to the Uttermost Parts

I. God Is Revealed as Concerned for the Whole World
  1. Shown in plain statements
  2. Certain Old Testament institutions
  3. In God's character, rights, and expectations

II. In Christ Is Revealed that the Whole World Was in the Thought of God
  1. In his blood Jesus is revealed as a universal Saviour
  2. The birth of Jesus so presents him
  3. His earthly experiences make him a universal Saviour
  4. The universal service of Jesus reveals him as a universal Saviour
  5. His message is universal in appeal

III. Shown in God's Providential Work
  1. Call to Abraham and commission to Israel
  2. The time chosen for the sending of the Son
  3. The providential preparation of the world

X

Missions Our Mission in Money Raising

Three forces that enter into the making of money

I. Three Major Motives for Giving
  1. God himself
  2. Society at large
  3. Self-interest

II. The Measure of Giving Is Outlined in the Scriptures
   1. The minimum is the tithe
   2. In addition, special offerings
III. The Method of Giving is Also Outlined
   1. Each giver is to bring his gift to the house of God
   2. Is to bring the tithe into the storehouse which is the church
   3. Is to bring the tithe and offerings the first day of the week

XI

MISSIONS THE MISSION OF THE CHURCH AND DENOMINATIONAL ORGANIZATION

I. Building the Church House Should Have a Missionary End
II. All Church Organizations Are Essentially Missionary
   1. The Sunday school
      (1) Its constituency
      (2) Its twofold purpose
   2. Organizations within the church
      (1) Constituency, church members
      (2) Purpose, to study and do the work
III. Object of All Church Services Is Missions
   1. Not fair to speak of money spent at home as *expenses*
   2. Easy to overload on local work
   3. A suggested objective
   4. Object of all church and denominational organizations

XII

MISSIONS THE MISSION OF THE COOPERATIVE PROGRAM

Ministry of Jesus
   Mercy to the body
   Instruction to the mind
   Salvation to the soul
I. We Carry out Christ's Ministry of Mercy to the Body
   1. By the care of chanceless children
   2. By helping the healthless in our hospitals
   3. By caring for veteran ministers

II. We Carry out Christ's Ministry of Instruction
  1. Through the secondary schools and colleges
  2. Through the theological seminaries
  3. Through the missionary training schools

III. We Carry out Christ's Ministry of Salvation
  1. Through State Missions
  2. Through Home Missions
  3. Through Foreign Missions

IV. Some Advantages of the Cooperative Program
  1. Blends individual gifts so that each can share
  2. Offers five distinct advantages
  3. Enables every member to carry out Christ's full program
  4. Enables every member to have part in the full program each week
  5. Permits every member to meet all human needs
  6. Enables each member to fix the support of Christ's whole work as a life principle
  7. Provides constant and regular support for all Christ's causes

QUESTIONS FOR REVIEW AND EXAMINATION

I

Missions the Mission of the Bible

1. In what ways does God reveal himself?
2. Tell how the Bible reveals God.
3. What is the condition of man as revealed in the Bible?
4. Name some of the most important translations of the Scriptures.
5. Name some of the larger Bible societies.
6. What inventions have served the purpose of disseminating Bible knowledge?
7. Discuss the influence of the Bible on national laws, on education, on literature, and on social life.

II

Missions Our Mission to Chanceless Children

1. What is the condition of children in heathen lands?
2. What was the attitude of pagan philosophers in Greece and Rome toward children?
3. What does the Old Testament say about children?
4. Quote what Christ says about children.
5. Name some of the causes of childhood dependency.
6. What are Southern Baptists doing to relieve dependent children?
7. Show how orphans' homes may be evangelizing and missionary agencies.

III

Misions the Mission of Healing

1. What is the Christian view of the human body?
2. Give Scripture references showing that sickness is from Satan.
3. Discuss Christ's work of healing.

4. In what ways are Southern Baptists carrying out the healing ministry of the Master?
5. How does this work contribute to evangelism and world missions?

IV

Missions the Mission of Ministerial Support

1. Name the three periods in the life of a minister or missionary.
2. Is the denomination under obligation to take care of the casualties of the missionary enterprise?
3. Name some of the reasons why ministers should be provided for in old age.
4. What are some of the reasons why a minister finds it difficult to lay by competency for old age?
5. How are other Christian denominations taking care of their old ministers?
6. What are Southern Baptists doing in this respect?

V

Missions the Mission of Christian Education

1. Define Christian education.
2. Why cannot state schools teach religion?
3. What is the present tendency in secular education?
4. What is the supreme function of the Christian college at the present time?
5. Name some of the good ends which a Christian college may serve.
6. What are Southern Baptists doing toward Christian education?
7. In what way does Christian education contribute to evangelism and world missions?

VI

Missions Our Mission in the City

1. What is there to cause one to weep over the city as did Jesus?
2. Name some of the advantages of living in a city.
3. In what ways are cities religiously important?
4. How have Baptists maintained themselves in the cities of the South?

5. Name some of the things that are necessary to maintain spiritual life in the city.

VII

Missions Our Mission in the State

1. What factors have created a strong state spirit among the states of the South?
2. In what way has the state's rights idea expressed itself in our Baptist work?
3. What are the Baptist institutions that have developed in each state?
4. Name the Baptist organizations that work within each state.
5. Name some of the problems which each state has.
6. What are some of the particular problems of (1) the Executive Board, (2) the Baptist state paper?
7. Define (1) State Missions, (2) Home Missions, (3) Foreign Missions.
8. Show in a word how orphans' homes, hospitals, and Christian colleges may contribute to the missionary program.

VIII

Missions Our Mission in the Homeland

1. What are some of the moral and religious ideals upon which America has been founded?
2. What part does a nation's religion have in determining the national life?
3. In what way may Christianity be called the religion of America?
4. Name some of the forces which tend toward the destruction of America's religious ideals.
5. What are some of the causes of conflict between the white and the colored races?
6. Name some of the forces that must counteract the evil tendencies in our national life.
7. Describe or define personal evangelism.
8. What are Southern Baptists doing in an organized way to save the homeland?

IX

MISSIONS OUR MISSION TO THE UTTERMOST PARTS

1. Quote John 3: 16.
2. What Old Testament institutions indicate that God had the whole human race in his thought of redemption?
3. What characteristics of God's nature indicate his interest in all humanity?
4. Name some of the things that reveal Jesus Christ as the Saviour of all races, colors, and classes.
5. Name some of the providential dealings of God which reveal him as desiring the salvation of all men?
6. In what way does the awakening of the modern world indicate a spirit for the spread of the gospel?

X

MISSIONS THE MISSION OF MONEY RAISING

1. What three forces enter into the making of money?
2. Name some motives for giving.
3. In what way does generous giving contribute to one's personal interest?
4. What is the minimum standard of Christian giving?
5. What is the tithe?
6. When and where should the Christian tithe be given?
7. What is the ultimate objective of all money raising?

XI

MISSIONS THE MISSION OF CHURCH AND DENOMINATIONAL ORGANIZATION

1. What is the ultimate objective of all church building and organization plans?
2. What should a church do before entering upon a building program?
3. Through what two classes of organization does the church work?
4. In what ways are the two organizations different?
5. What is the chief function of a Sunday school class?
6. What is the chief function of the other leading church organizations?

7. What is the ultimate objective of all church services?
8. In your judgment how large ought a church to be before it employs paid helpers in addition to the pastor?
9. Into what four groups have Southern Baptists organized for carrying out a local evangelism and worldwide missionary program?
10. What are the auxiliary groups within these organized areas?

XII

MISSIONS THE MISSSION OF THE COOPERATIVE PROGRAM

1. What was the threefold service of Jesus Christ while on the earth?
2. In what way are Southern Baptists carrying out his ministry of mercy to the human body?
3. In what way are Southern Baptists carrying out his ministry of teaching?
4. In what way are Southern Baptists carrying out his ministry of spiritual service to the soul?
5. In what way should all of this threefold ministry contribute to evangelism and missions?
6. Name some of the advantages of the Cooperative Program through which Southern Baptists render their threefold ministry to the world?

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